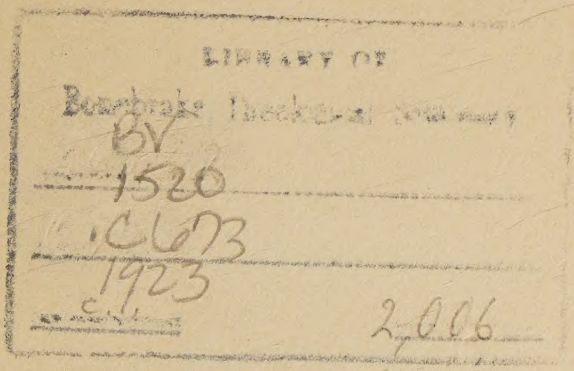
ORGANIZING THE CHURCH SCHOOL

A Comprehensive Scheme for Religious Educational Activities for Children and Youth

BY

HENRY FREDERICK COPE


LIBRARY OF
Bonebrake Theological Seminary
BV
1520
.C673
1923
2,006

NEW YORK
GEORGE H. DORAN COMPANY

268
C790

COPYRIGHT, 1923,
BY GEORGE H. DORAN COMPANY

ORGANIZING THE CHURCH SCHOOL. II

PRINTED IN THE UNITED STATES OF AMERICA

ORGANIZING THE CHURCH SCHOOL

HENRY FREDERICK COPE

1006

By HENRY FREDERICK COPE

ORGANIZING THE CHURCH SCHOOL
THE PARENT AND THE CHILD
THE WEEK-DAY CHURCH SCHOOL
THE SCHOOL IN THE MODERN CHURCH
EFFICIENCY IN THE SUNDAY SCHOOL

NEW YORK: GEORGE H. DORAN COMPANY

PREFACE

The purpose of this book is to apply, in practical terms, the social theory of religious education to the working program of a church, and to present a comprehensive, unified enterprise embracing all that affects the life of childhood and youth.

This task would be impossible but for the pioneer work of Professor George A. Coe, and many other leaders in the Religious Education Association. To him, and to all who have not feared to blaze new trails, to follow light wherever it led, the author seeks to discharge in part a debt that cannot be measured, by passing on to others that which he has gained.

Some fifteen years ago the author prepared a textbook on the modern Sunday school; perhaps no better indication could be offered of the significant changes in religious education during these years than the contrast between the plans advocated in the earlier work—then freely criticized as "too advanced and theoretical"—and those described in the present attempt to survey our modern outlook and program in 1923.

CONTENTS

CHAPTER		PAGE
I	Introductory — Education in the Church	11
II	The Situation and the Program	21
III	Organizing the Church	30
IV	The Church Organizing for Education	43
V	Organization of the Personnel of General Leadership	59
VI	Organizing Group Leadership	71
VII	Organizing Group Leadership (Continued)	87
VIII	Organization of Teaching	103
IX	Organizing Group Experience	116
X	Organization by Social Experience Groups	128
XI	Kindergarten	138
XII	Primary Department	145
XIII	Junior Department	152
XIV	Intermediate Department	159
XV	Senior Department	163
XVI	Young People's Department	170
XVII	Adult Department	176
XVIII	Organizing the Class Groups	184
XIX	The School Council	195
XX	Administration of Pupil Factors	205
XXI	The Problem of Lesson Selection	218

CHAPTER PAGE

XXII A Group of Problems 226

I Lay and Voluntary Service . . 226

II Finance 228

III Recreation Equipment . . . 233

XXIII Religious Education and the Community 238

Appendices

A—Readings on the Social Theory of Education 247

B—Coördination of Agencies in the Local Church 248

C—Sources of Supplies and Equipment . 249

Index 253

ORGANIZING
THE CHURCH SCHOOL

ORGANIZING THE CHURCH SCHOOL

Chapter I

INTRODUCTORY—EDUCATION IN THE CHURCH

The study of organization and administration in education is the study of the institutional provision and the personal staff necessary to carry out a program of education. It is distinguished from the study of educational theory just as practical application is distinguished from investigation of processes and discovery of functions and laws. It differs from the study of method which has to do with the precise steps under teachers and guides, and in the minds and experiences of pupils, by which education is effected. It has to do with the organization and management of the institutions, facilities and means by which methods can be used. But no one can understand organization and administration without a knowledge of theory and methods. Too many try that and work in blind darkness with blundering hands that hinder rather than help.

Organization rises out of the fact that education is a social experience; persons learn together, and they are in social groups. The study of organization in re-

ligious education is our attempt to answer the question: "Given the religious purpose, to be achieved by the educational method, with groups of persons, what do we do about it?"

THE POINT OF VIEW IN ORGANIZATION

There are two possible approaches, either that of the analysis and description of an existing institution; or that of planning an organization as determined by processes and purpose.

It has been the custom in this study to assume that we have something already existing which needs only to be analyzed and described. But, surely it is worth while to ask whether that which we have is what we ought to have, whether it is the best possible for the purposes of the work planned. Another way, then, would be to think out the plan of organization in the light of two considerations, the ends to be attained and the persons with whom we are to work.

The question is whether we should make what might be called an institutional or a mechanical approach to the problems of organization, or should we make what might be called a functional approach?

The first describes things as they are, and it has the tendency to so emphasize the existing order as to prevent its improvement; the second takes very little for granted; it asks, what do we desire to accomplish; what are the means we must use; and, what are the necessary and existing materials with which we must work? This method raises the question, are we willing to think through just what we wish to accomplish and just how it can be done and then, in the light of our answers, to plan methods of work and, if neces-

sary, to revise all present plans and even abandon all existing machinery? This is the only plan likely to lead to improvement.

THE EDUCATIONAL AGENCY

The church in education. Every modern church is engaged in education, often in a multitude of educational enterprises. Whatever we may think as to the decline of the church it is certain that churches are engaged in a greater variety of activities than ever before. They are conducting schools, classes, clubs, bands, societies, gymnasiums, recreation, and other work of group life. Perplexed, embarrassed, often in mental confusion at the variety and complexity of her tasks, the modern church is beginning to ask questions: Why do we have these schools and clubs? What purpose do they serve? To what extent are their programs a part of the inclusive purpose of a church? Modern educational concepts furnish the answer; they indicate the principle which brings into unity and interprets this varied work. Our task is to show how those concepts can be applied in the organization of the life of childhood and youth so that the great purposes of the church may be accomplished.

The time has passed when we can think of a church with a Sunday school as a more or less embarrassing appendage, and, also, when we can think of that school as an institution to be magnified independent of the church. Our problem is to discover the forms of organization which, resting on sound principles, will bring into effective unity the great variety of activities, especially of younger lives, and which will through them accomplish the inspiring purposes of religion.

The point of view is not that religious education is a new field which churches are urged to cultivate but that religious education is a largely unused method, and also the most natural and the most effective method by which to do the work of the church.

The educational purpose of a church. The form of educational organization, then, cannot be conceived without an understanding of the comprehensive purpose of a church. It is not a case of planning a parallel program of education alongside a church program of worship. The church is not an institution engaged in doing two principal things, preaching and teaching,—or worship and schooling. It is engaged in a single undertaking of which both teaching and worship are inseparable parts. That single undertaking, sublime in its vision and sweep, can be quite simply expressed: the church is a society of men and women coöperating in God's purpose of saving the world. It accepts the purpose of helping all men to know, to love, to will, and to effect the kind of a world in which the will of infinite love may be fully done. The church saves the world by forming in our wills the will to love our brothers,—the divine will, and by guiding us to the life and working of a coöperating family society for spiritual ends,—the divine work for all men. All preaching, worship, teaching, service and organization, doctrines, creeds, and activities are means to *this* end.

It may seem to be an elementary exercise to remind ourselves of the fundamental purpose of a church. But it is this purpose that determines all educational work; it is this purpose that will be the principal factor determining all forms of organization and all methods of management. The educational organization will be that which will best enable persons more and more

fully to understand and discharge the Christian purpose in life.

The concept of function will make the widest difference to organization. If the church exists simply to perpetuate through the generations certain forms of doctrine, then the educational mechanism must be largely instructional, simply directed to fixing those forms in the minds of persons; if the purpose is that individuals may, one by one, be certified as exempt from future punishment, then any sort of educational planning would seem to be very much out of place; if the purpose is that certain adult men and women may enjoy either intellectual entertainment or emotional excesses, we shall have the too-commonly current spectacle of a purely perfunctory provision for children and education. But if it is a Christian church, if it has those characteristics which so definitely appear in the New Testament, if it is concerned most of all with people, consumed with compassion for the needs of the multitude, burning with desire for a righteous world, for justice, peace, good-will, for the definite realization in our human living of the fruits of the spirit, then we shall have very distinct and quite modern educational programs, because we shall have that purpose which brings the religion of Jesus and the philosophy of modern education to a focal point, the purpose "that they might have life, the life more abundant."

The social-education purpose. The modern church is concerned with life, with the life of our society. She prays for a new social order every time she utters the Lord's Prayer. She prays for a new reign to begin, the reign or social organization of a Father. She seeks that humanity may be turned from its present

order of the jungle, from the wolf-band ways to the ways of a family. She preaches, if she preaches the good news, the possibility of men practicing good-will, of a society which is so utterly unlike ours that it holds that a man's life does not "consist in the abundance of things he possesses." What could be more revolutionary? What could more definitely cut under the very foundations of our form of social living? However, the point for us to consider is the outstanding fact that the work of the church is social; it is concerned with people and it looks forward to the ultimate possibilities of the highest good for all people.

Now the church is to-day an educator because she has discovered certain important facts about her task of saving the world. She has learned:

1) That the world is formed in the wills, purposes, affections, emotions of people. The new kingdom has to be first within. You cannot make a better society unless you can change the minds and motives of men. Ways must be found to form religious motives.

2) That in order to bring to men the ideals, the purposes, the concepts of the spiritual social order, the "news" of the Gospel, it has to be made clear to their intelligences. Ways must be found to instruct.

3) That, if the program of the new kingdom is to have full place in any life it must have an early place, there must be a steadily developing experience of its meaning, its practicability and its satisfactions. Ways must be found for continuous, growing experience from childhood on.

4) That the effecting of the program of the new social order calls for a wide variety of skills, for new abilities, for matured judgment and for growing knowledge. It involves the working out of a tech-

nique of social life. Ways must be found for definite habit training.

5) That the program of Christianity really means the development of a science of human living, a science of a spiritual society; that this calls for more than any other field of scientific adventuring, for it will make all contribute to its ends. Ways must be found for the organization of all knowledge and the utilization of all intelligence and vision.

6) That religion is constantly revising itself; it is in process of learning. One has only to review history to realize this. This is true of truth in every field. Ways must be found for keeping minds open to enlarging truth.

7) That purposes and motives are not formed by an imposition of external authority, nor by any sudden, convulsive experience; but that normally they mature through definite experience, through discovering the efficiency of certain ways of doing. Christian love, as a purpose, does not rise from learning texts about love, but it forms as one experiences being loved and the joy of loving. So that ways have to be found, in the church, through which persons will have full opportunity to know of the doctrine by doing it.

8) Gradually we are coming to see that we have something more than a program of propaganda, a purpose far greater than "putting over our ideas," that we hope to form a new society, and that to do this we really have to form a great many new societies, the little social groups in which all lives must be lesser kingdoms of the spirit. We not only need to describe the Kingdom; we must demonstrate it through the actual experiences of groups which follow its laws. We must provide so that growing lives may be accustomed to

such social groups, to such experiences of a spiritual social order, so that every child may grow up in a Christian society and never think of any other sort of a society as necessary, so that he may grow up in the organization and practice of Christian good-will, or love, and never have a doubt as to whether it will work.

9) Gradually we are learning that if ever we are to have a united Christianity it must grow out of the unitary experiences of children and young people, of lives habituated to the experience of wide coöperation. The church must find ways for a common religious experience for all children.

What is all this but *a program of religious education?*

There will be no question provided we are no longer thinking of religious education as a scheme for transferring to younger minds those ideas which older minds have selected as suitable or necessary for the young, provided we have ceased to think of religious education as confined to knowledge processes, and provided we see religious education as our endeavor to afford all growing persons such a continuous, varied and complete experience of living in a religious society as will reveal the practicability of its laws, the satisfactions of its ways, as will develop in them its abilities, form in them its controlling motives, and engage their powers in its purposes. The aim is that men may effectively will this human living of ours, this world society, in spiritual terms, terms that make possible social good-will, instead of warring lust for things. Religious education seeks to develop in men the purposes and abilities of the Christian social order. It seeks a growing understanding of the will of infinite love and wisdom. The means or method is that of so

dealing with the experiences, the motives, wills and powers of persons that they not only ardently will this social order but they become active coöperators in enabling all to win and to realize it. This is the educational method applied to the aim of the Kingdom of God.

So that the guiding aim, to be constantly held in mind, in all educational work, is the very one we express as a hope in the great prayer: "Thy kingdom come; Thy will be done on earth as it is in heaven."

The school purpose. It will be seen that here we have been thinking of the entire work of a church, and the question will arise, "How do you differentiate the work of the Church School?" Of course, the important thing is that we shall not differentiate too closely, that we shall clearly see that the school is the church itself directly and definitely applied to its specific work in the world. We do not have two things, a church and a school: we have but one, a church which uses the educational method. Moreover, elements of the educational method appear in practically all that a church does. It is possible to see how educational principles are used, and always should be used, all through the services of worship. It is clear that educational effects follow from the many forms of voluntary effort in which church members engage. But here, for the sake of definiteness, we have to make distinctions, just as we would in any sphere of human experience. For example, in the life of a child we do well to recognize that everything that happens has educational significance; in every moment of his experience he is learning life, and we do well to select and guide all that experience with this fact in mind; but we also recognize that he has certain experiences which we distin-

guish from the rest, and which we definitely organize for educational ends. So, in the whole life of a church, it is possible to make this distinction and, for the sake of definiteness, it has to be made. All parts of the work of a church must have the guidance of educational principles; but there are certain parts of that work specifically designed for education and wholly determined by educational laws. So that we have to do with those particular forms of organization and those designed activities which are planned as educational.

This defines the field of this book; it is concerned with those forms of organized activity in churches which are specifically designed under educational laws and which are directed toward the purposes and abilities of persons in effectively willing the Christian life and the Christian social order. Within this field it is concerned with the matters of educational organization and administration.

Chapter II

THE SITUATION AND THE PROGRAM

The special problem. Before we can approach intelligently the details of organization, it is necessary to see the special task with which we are concerned as it stands in the whole of life to-day. This organized religious education is for children only a part of their whole experience, and what it will be and do is to be determined, in large measure, by all that is related to it on every side. For example, the work of a church school might be quite different if, in the United States, children were attending public schools which were able to give direct religious instruction. And, again, it would be quite different if all the children came from homes in which religious purposes were constantly effective. The program of religious education in a church must be made both in the light of the lives that children are now living and in the light of the total life we would like them to live.

I. *The churches are the only agencies* with a definite program of religious education for children and youth. Outside of the family they seem to be in the United States the only social agencies with entire freedom to deal with religion. The family is not doing this work. The schools cannot do it. Society commits it to the churches. The air is heavy with criticisms of the churches, and we are all conscious of many failures; this work of religious education has been done all too poorly; but yet the fact remains, that

apparently it would not be done at all but for the efforts of the churches.

II. This large and most important of all human tasks has been *crowded into a corner of time.* The crowded curriculum of public education and the extensions of its time program, the rapid development of commercial amusements and socialized recreation, and, often, the severe pressure of economic necessity all seem to have forced organized religious education over the line on to the very margins of time. We calmly accept this as largely a Sunday task, as though it were not a part of the working program of life. This is a situation which must be faced and to which adaptations must be made, but not without the purpose of effecting social changes and securing for religion a larger place in time.

III. Churches are commonly guilty of having made this essential task merely *marginal in their programs.* They are just beginning to change their minds, to repent of their sins against childhood. But in still the greater number it is evident that provision for educational work with children is an afterthought. The proof lies in the fact that so many buildings were erected without any definite provision for that work, that few churches to-day provide a special ministry of education for children, that scarcely any spend as much money on children as on adults, and that practically none have any active place for children in the real enterprises of the church.

But the analysis must not stop here. Great changes are taking place. A new day is here in religious education. Recognizing fully our difficulties we must also take stock of our hopes and of those evidences of improvement which give assurance of better things. This

is not the place, though the temptation is almost irresistible, to review the sweeping changes of the past few years. We can only stop to note their significance as it affects the plans of organization and administration.

SIGNIFICANT CHANGES

We are no longer studying the organization and administration of the school of twenty or even of ten years ago. The last score of years have seen greater changes in the modern school than the one hundred and twenty years of its preceding history. To a large degree this is true also of general education; but the changes have been more definitely marked in the church and its educational work than elsewhere, and, it is worth noting, that certain fundamental changes rising out of the new science of education seem to be making headway more rapidly and finding quicker application in the church schools than in public education.

I. *We have discovered a school.* Twenty years ago the emphasis was on mass organization; to-day it is on educational method. We have passed from promoting an assemblage of children, a modified congregation, to the conduct of a teaching institution. The outstanding topics of discussion, in books and in conferences, once were: recruiting numbers, handling crowds, maintaining order, discovering devices for attracting children, and for holding them to an institution often called "the children's church." To-day we are engaged in organizing schools and their activities. The purpose has passed from management to teaching in the broadest sense of the word.

II. *We have passed from instruction to education.*

It is true that instruction is a part of education; it is one of its means, but it is not its end. The schools took a long step forward when they realized that they must be more than meetings; they must teach something, and when they definitely accepted the purpose of teaching the Bible. They did not conceive teaching in sharp terms, and they never seriously endeavored to teach the Bible; the old lesson schemes in all the years of their use wholly neglected some of the very best of the Bible. The campaign of criticism at the beginning of this century placed the emphasis on teaching and revealed the pedagogical defects of the system. But the improved school had its shortcomings. It rested at a knowledge goal. It did not over-stress intellectual work, but it tended to stop short with even its inadequate measure of that work. The Bible School was an institution with the avowed purpose of giving the young a knowledge of the Bible—and with that purpose very poorly executed.

Now we have passed from the purpose of teaching the Bible to the larger purpose, in which the teaching of the Bible is quite largely used, of teaching the Christian Life. That makes the Bible a means and not an end; that makes knowledge a means and life an end. It is important to keep this in mind, because there will be differences in organization between the institution designed to give information about the Bible and the one designed to carry out the Christian purpose in the lives of persons.

III. *We have given children a new place.* The new educational program is determined by the laws of the life of children. It creates a child-centric institution. It accepts the fundamental educational law that we find in the one who is learning the guide to methods

and organization. When the information aim is dominant then the material of information determines what shall be done; when the life aim is dominant, the laws of lives determine. That is why we have graded lessons, graded schools, separate departments and class rooms. That is why we have to think through the whole scheme of these schools anew, because we are not engaged in mechanical operations, but in guiding vital, dynamic forces.

IV. *We have passed from the pigeon-hole school.* We have moved from the habit of thinking of religious education as something that began when the Superintendent said, "The teachers will now take charge of their classes," and ended when the youngsters trooped out for home. It is true the superintendent's phrase was preceded by "opening exercises," usually designed to cover up the confusion of assembling. But now we think of a school which is as truly engaged in religious education when at worship as when in classes, and one which extends its definite work far beyond the Sunday period. We have the much larger task of organizing class work extending into the week, group activities, worship and play, all integrated into the total, normal week-around experiences of children. Instead of scheming a Sunday-single-session school we now seek to organize programs of religious education.

V. *We have brought the school into life.* Its curriculum is concerned with life. It is not only preparing for life; it is guiding in living. It has shown that it can form the motives for life, and men are realizing that the deepest need of our world is that right motives shall be formed, that the only hope of our world lies in the development of those motives under which men can live together in good-will. Therefore

the life of to-day becomes conscious of the school of the church, and to its work some of the best minds of the world are being devoted. Its service enrolls great educators. Its problems engross those who have the right to be called scientists in education. Science becomes the servant of religion. The day has passed when the educator sneered at the school; he turns to serve it whenever its work is taken with seriousness.

Therefore, *we are concerned,* not with a haphazard, traditional device, not with an organization moving under the impetus of some institutional necessity, not with any pre-determined machinery, but *with a great program, conceived in the Christian purpose of making a new world,* faced by the fact that unless new motives are in men's hearts and new methods in their lives, our civilization is doomed, but buoyed up by the faith that minds can be changed, religious motives can be formed, the young can learn the life of a Christian, loving society, and guided by that which science reverently discloses of the laws under which lives learn.[1] With these aims and this faith we turn to the task of discovering the provision which must be made in conditions and persons to carry out this program.

Now we have come into a large place, into the hour of greatest need and thrilling opportunity. If ever we have thought of the religious training of children as an insignificant, minor or back-eddy interest, it is high time to realize that it is not only in the main stream of life, but that religious education is the one hope of directing that main stream in channels in which it is possible for human life to continue and to find any

[1] A theme more fully developed in the argument for a spiritual basis of society in "Education for Democracy," H. F. Cope (Macmillan). See the references in Appendix A at end of this volume.

degree of satisfaction. We study organization in religious education not for the sake of perfecting some pleasing little social machine, but for the sake of developing the efficiency of the means by which our wounded, broken and disheartened humanity may be healed, our distraught world find a highway for its feet and our almost buried hopes of a just and happy society be realized. We must not lose sight of the tremendous reach of religious education.

THE WORLD CHALLENGE OF RELIGIOUS EDUCATION

Our old world seems to stand and defy us all, as though it said, "I am in as bad a way as it is possible for a world to be; and I dare any one to suggest a plausible remedy."

Of course that is not the real situation, for we are the world, and the case is hopeless only when we lose hope. It is not the world that speaks; it is our worse self challenging our better. This is no time for despair. Probably more patients die of excess of apprehension, from real despair, than from any deficiency in doctoring.

Neither is this any time for bland optimism, for roseate dreaming. If our newly-fused world society continues its present methods of civilization under its present motives the human outlook has little hope; we cannot think with complacency of our children living in a world where the social symptoms of the past decade bear their full flowering. A world that lives for property must some day realize that there cannot be enough property to satisfy its appetite and that property has no power to satisfy its heart.

Now in such an hour as this the believers in reli-

gious education challenge the world to find a better or even any other way by which its problems may be met, its threatened ills averted and the human hope of a just, loving and happy society realized. We have tried the other ways of *laissez faire,* of regulation, of hoping that goodness would come out of selfishness, and love out of warfare. We have tried to regulate and legislate and confiscate people into righteousness—and behold the results.

But we have never tried the way that Jesus taught —nor he alone, but other leaders who were forgotten by a world that can think only in terms of avoirdupois, a world that crucifies its spiritual leaders and cherishes their old clothes while it forgets their teachings. We have not yet seriously tried to get men to change their motives and purposes. Even our current religion is more anxious that men should change their views about history than that they should change their hearts.

Religious education means that there is a way to a new society, and that way is by changing the wills of men, substituting for the will to possess by deprivation the will to possess in coöperation, for the fighting passion the building purpose, for the self-center the social love, for the property aim the personal one, for our baser passions our spiritual possibilities. It bids men leave the age-long tracks of instinct and walk in the paths our spirits show. It seeks to train lives so that we shall no longer live in a human jungle but in a family.

Religious education challenges all who care aught for their world, for men and women, to begin at the roots, to change the minds of men, to develop in those

who will be the world of to-morrow those motives, ideals and purposes that shall make it a new world, a society of satisfactions in joy and love.

Religious education believes that it is not in vain we pray: "Father, thy name be reverenced, thy reign begin."

Chapter III

ORGANIZING THE CHURCH

It might be thought that it is superfluous to discuss the organization of the church because the church is already organized, and all we have to do is to accept the organization as we find it and fit ourselves to it. The church is organized, but it is not organized for religious education—and it is hardly likely to accomplish very much until it is. The church is not organized for education because it has quite commonly lost sight of the educational function; it has forgotten that it had a definite teaching mission; it has slighted the lessons that might have been taught by its own missionary experience as to the vital necessity of teaching. It seems to assume either that religion cannot be taught, or that somehow people will learn about religion somewhere else.

Unless the church teaches religion it will not be taught. There is no other institutional agency at present that is either ready for or receptive toward this task.

The church must organize itself, and not something parallel to nor even within itself alone. The present situation demands, not a Sunday school, as one cog in many wheels of a church, nor even two or three special wheels called schools, but, first of all, the definite recognition that this is the task of the whole church as a church, and, then, the sufficient organization of the working forces of the church that would rise out

of that recognition. The greatest single need of religious education, as it is the most serious need of the churches, is a common, intelligent understanding by ministers and people of the fact that religious education is not an optional ornament for churches but that it is the most effective method by which the central task of the churches is accomplished.

Religious education is the task of the whole church. Surely if we accept anything like the statement of the function of the church, given in the first chapter, we will have to agree to this. And, even though we should limit our view to that work we all recognize as our duty toward children and young people, the task would still be the task of all the church. We may, for the sake of definiteness, confine ourselves in this discussion very largely to that field of childhood and youth; but, still, we do insist that there can be no adequate organization, no fitting provision for religious education, until the responsibility is taken off the shoulders of a little few, and from a single, separate department called a school, and freely, intelligently accepted by all. Improvement in organization waits, in no small degree, on three great changes: *First,* changing the mind of a church membership from thinking of the church as existing to minister to them and turning to see it as a society in which they are to minister, to serve the ends of the Kingdom; *Second,* changing our current conception of a church as primarily an adult institution, of adults and for adults, in which all things are determined by the wishes of adults, to see it as a group or society having a place for and need of lives in all stages of development; *Third,* ceasing to think of a pulpit-centric institution in which sermons are the dominant factor, and beginning to

think out the program of work in terms of the tasks to be accomplished.

All the children need all the church. When we turn to plan the religious training of children we discover that this cannot be accomplished by a separate or isolated institution. The church, as a whole society, is necessary to this work because of the nature of educational method. That method is essentially social. Our purpose, as we have seen, is that children may learn the life of a Christian society, the life of social good-will, of love. Now, how does any one learn such a life? The answer is very simple: *persons learn the life of love by living in a society that loves and in which they have enlarging opportunities of loving.* That is exactly what every church ought to be to all children. It ought to be the family of the Christian love, the step from the smaller home family, where they learn to love, toward the yet larger world family in which all men will love when our great prayer is answered.

THE SOCIAL-EXPERIENCE PRINCIPLE

Here is the central principle on which the educational work of the church is based: *persons learn by doing; they learn social living by actively sharing in the life of social groups; they can learn the social life of Christian love only by sharing the life of a society that loves and by finding in it the opportunities actively to share in loving.*[1]

The church as a family. We have a fine illustration of that principle in the life of a Christian family, an

[1] On this principle in education see "The School and Society," "Democracy and Education" by John Dewey; "A Social Theory of Religious Education," Geo. A. Coe.

illustration that again reminds us of the great prayer. In a family, where parents and older members find the great joy of giving themselves fully to others, where strength is happy to give itself to weakness, and knowledge to ignorance, where love is poured out in the measure of the need of its objects, there all are constantly and unconsciously learning that love is practically possible, and there they are acquiring those habits, purposes and aptitudes of social living that saturate into our otherwise selfish society and make its life tolerable. The home life is the great, common school of living in good-will with others. It needs no lecture courses. It could never teach its lessons by any formal schooling; it cannot teach them apart from the unity of the experience of its group. Such also should be for children and young people the life of the church, the religious society which gives its life to them and through which they learn the life of splendid self-giving, of sharing life with all, through which they discover the practicability and the satisfactions of the way of Christian good-will.

How can a church be a family? It may be objected that the ideal is impossible of realization; the church cannot reproduce the organization and activities of a home. But it does not need to do so; that form of organization may be largely incidental; the church can, and must, reproduce the attitude and the essential spirit; it must be governed by the same purpose. The essential need is that churches shall be like families at these points: that they exist, first of all, for the sake of persons; that they exist, most of all, for persons who are immature, who are growing and who are learning life; that they are organized to offer these persons the experience of life in a society that loves.

The church will be a family in the degree that it practices its profession of following Him who gave His life to men. It will give itself where life is most needed, just as a family does. The lost souls of this world are those who have never had a chance to love, or have rejected their chances.

What will the church do with children? That is the largest question before it at this day. Will it go on to exhibit to them a selfish institution, the adult controlling elements of which devise its ways for their ends, to suit themselves—and then wonder that a new generation comes on confirmed in selfishness, and indifferent to its invitations? Or will it make its chief business that of affording the oncoming generations the learning laboratory of a society that loves? These considerations are basal to organization, because organization is, after all, more than a way of doing things when it comes to education; organization then is the way in which the thing to be done is accomplished. Organization, for example, in the church is the way in which the church proceeds to practice its active teaching of love. Organization is the way in which this society works; it is the way in which it loves. What practical steps will a church take to furnish to all children the definite experience of a society that is governed by the laws of love?

To answer that question fully would be to expound the whole educational process, and yet it is quite necessary to state, very briefly, some clews to an answer. Social love has a purpose, that of the enriching and fullness of all its members; that purpose directs its methods; that purpose becomes supreme, and all other ends are made secondary. This Christian society must learn how lives grow, how the social group grows into

the social life of good-will; it must furnish the means of growth; it must protect the program or processes of growth, and it must bring this process of growth out into the larger program of the growth of the whole world into the ways of love. These are the guiding aims that lie back of all our plans of organization. The temptation to trace them in detail indicates how closely what we call "method" is bound up with our special subject of direction or organization. But it is necessary to turn to the details of the latter.

ORGANIZATION AFFECTING THE WHOLE CHURCH

I. *Organize to understand the task.* The loving society must know how its purpose is accomplished. It is a good thing to have trained teachers; all churches now recognize that by providing training classes for them; but what we need now is trained churches.

1) We must organize to get more completely an educated ministry, one that understands how its purpose of growing lives and making a Christian society is realized. Steps are being taken in that direction in the courses in religious education now offered by nearly every theological seminary. But we must not be content with a leadership that has only a superficial familiarity with a few of the phases of religious education; still less with a leadership that in contemptuous ignorance rejects ascertained truth as to educational methods in religion. If we care for children, and for our world, we must insist on leaders who know what children are and how they may be trained.

2) Then follows the step of teaching the church people. The teaching function of the pulpit is one opportunity. But we must go farther. Is it not, in all

seriousness, vastly more important that we people of the churches know how our children may come into rich spiritual living than that we should know how the children of long-ago Israel came into their promised land? Classes are needed for adults. Here is a large field of interest for the adult department, and one that ought to include every grown up human being. There is something wrong with the spiritual conscience that knows no pangs at its own ignorance about the ways in which this generation may come into its religious life. Organize definite propaganda to educate the church, leaflets, lectures, bulletins, magazines, books, placards, exhibits, charts that picture the actual conditions of children to-day. Hold constantly before them all the good work that is being done, the work in their own church, and stir them up with the full facts of the better work in other places.

II. *Recognize the work of education as integral.* Here are some steps that will help:

1) See that the employed Director of Religious Education is really a minister of the church, not an assistant but one of the ministers; not an errand boy, an office clerk, nor one whose office is submerged because it deals so largely with younger persons. Some churches recognize this officer formally as "The Educational Minister."

2) Elect all the leading responsible officers of education, including the Board of Religious Education, in the same manner, and with the same seriousness and the same publicity, as is used for the election of the general officers of the church.

3) Have regular services for the "Consecration of Teachers" or for their formal installation, or induction, into their office; services not in some neglected

corner but for and with the whole church, with every aid of helpful ritual and religious ceremony.

4) Give publicity to all the work of education just exactly as you do to every other activity. If the announcements or the bulletins give details of the services of worship and of preaching there are just as good, possibly better, reasons for giving full details of all the work of education. Unless you are ashamed of your school work—as often there is reason to be—do not act as though you wished to hide it.

III. *Furnish adequate support.* See that the educational work is provided for in the annual budget of the church. If you will look over your local tax accounts you will find that a certain percentage is set aside, in the county and township budgets, for public education. If you really believe that the religious interest of children is paramount why not make definite provision for that interest? It is not likely that their educational opportunities in the church will be adequate under the common, careless lack of method, under the custom of providing for preaching, music, missions, etc., but leaving education to shift for itself. The church without a budget for children is a striking exhibit of selfishness in religion, in shameful contrast to every decent human family; it has no active conscience for childhood; it does not believe in the future, and it does not believe in the Christian way of working.

How shall the whole church organize to support the school financially?

1) Set before the whole church, together with the annual or quarterly statement of needs, a specific, definite statement of the amount needed for educational work. Give this statement full publicity, and

let it be an integral part of the budget of the full work of the church.

2) Give the budget in detail—not simply a lump sum "for the Sunday school, etc." But show exactly what is needed and how much is needed. Make it an intelligent budget by a painstaking study of needs beforehand. The statement should be prepared by conference between the Church Board of Religious Education and the Finance Committee or whatever the corresponding body may be called.

3) Make the budget meet all necessary expenses. Do not put the school or other educational work on a part-earning basis. Do not treat it as something to which the church gives a little monetary encouragement, and then allows it to beg the rest.

4) Plan that this money shall be secured in the same manner as the funds for other church work. Plan it as one of the means through which men and women give themselves. Do not go through the farce of making an appropriation for the school and then expecting the children to pay all their own bills, and also part of the church expenses. The gifts of the children should not go specifically to the school, but to all the enterprises of Christian work including the local work.

5) As the budget is prepared by the conference of leaders in education so it should be appropriated by conference between the heads of educational work, the heads of departments and of special forms of that work, and the Board of Religious Education. This matter of appropriation, of a proper division of expenditures, calls for great care and wise foresight.

6) Make each department, or division of work, responsible for the proper expenditure of its funds. Let the bills be paid through the church treasurer, upon

requisition from each department head. Let each department make a financial report at stated intervals.

7) Publish the reports of expenditures so that all in the church become familiar with the needs and the active work of the school and of all forms of educational effort in the church.

The customary methods are a disgrace to Christianity. Every one who cares aught for children, every one who has any sense of the parental responsibility of the church, ought to look into the budget of his church and ask whether her children are being treated with the same practical love that he would show to his own children at home. Is it a loving family where the parents set aside about ten per cent of their funds for all the needs of the children, and then calmly encourage those children to turn in about thirteen per cent to the support of the family? Is it Christian for adults to regard their expenses as paramount and those of their children as incidental? The figures given are not mere fancy; they are the result of the careful examination of a large number of church budgets.[1]

This matter is not simply one of finances; it is one of religious training. It is one in which the manner of organization directly educates. Our careless, unthinking, selfish, methodless custom most effectively and constantly teaches adults that religion can be taken in terms of self-interest, and that children are

[1] The Presbyterian Church in Canada made a number of official studies of relative expenditures for children; they show that the average expenditures for religious educational work was about 6 per cent of the total budget; in buildings about 4 per cent; in music about 4 per cent. Figures gathered in the United States show less than 10 per cent of the total budget, while the Inter-church Survey indicates nearer 2 per cent directly for Sunday schools.

negligible. It also constantly and forcibly teaches the same lessons to children. It tends to make them regard the church, not as a society that loves them but rather as one that exploits them, a society that is concerned with them only in the light of their potential and future value as adherents. And thus it makes impossible the full use of that spiritual education of which we have been speaking, the experience, for the young, of life in a society that loves them.

IV. *Develop definite plans so that the young realize the reality of their relationship to the church.* Every child needs the sense of that relatedness. Every child in every school some time asks some one, usually Father or Mother, "Do I belong to the church?" No matter what may be the theological or the ecclesiastical theory of that relationship, there is always the possibility of an answer that shows that the child belongs by ties of love, by bonds of affectionate responsibility —and this it is that counts with him. He needs little of formal definition; he needs only to know just as he knows that he belongs to the family, and that he belongs to the public school—even though he cannot elect its trustees. The important thing for him is not so much a logical theory of relationship as it is an experience of being bound in the reality of love. Our organization must provide for this. The essential attitude of the whole church is the all-important matter; but some definite plans will help.

1) Include the children, and their work, in every formal presentation of the total work of the church.

2) At all points present the unity of all work, not a Church and a School; but a church with many diverse forms of life, including that of the young.

3) Plan frequent public occasions in which the children appear as part of the whole congregation.

4) Plan means by which their sense of unity is fostered through their real sharing in the work of the church. Commit some of its enterprises, or a definite share in its enterprises, specifically to them. Let them take over responsibilities in parts of its work. They must not only experience being loved; they must experience self-giving, volitional loving toward all. Plan that, as they grow into youth, they shall take over increasing definite responsibilities.

Some offices ought normally to be held by young people. They cannot learn responsibility unless they are made responsible. Many a church fails here, just as does many a family, by persisting in holding the young to a passive attitude. It is not only an advantage that we can use their activity; that is a minor matter, the important one is that they so much need the chance to actively, in working experience, share the life of the church.

V. *Make the educational organization responsible to the whole church.* Plan for official reports at stated intervals, to be presented to the whole church, giving an account in detail of the educational work. Provide for these occasions in the regular calendar of the church. Give them the fullest publicity. Make of them large occasions. Arrange so that they are more than the reading of statistical tables; present them, also, as demonstrations of what is being done. Include such presentations as these:

Graphic exhibits, by cards, models, graphs and displays of handwork and other activities.

Pageants and religious drama presented by pupils.

Musical festivals, the oratorios that children can render when properly trained.

In a word, when organizing the program of the church as a whole see that at every point the work of religious education is an enterprise in which the church itself, as a social unit, is engaged, and also that the life of the whole church is an enterprise in which the organized religious education, and all who are in that particular part, are fully engaged.

Chapter IV

THE CHURCH ORGANIZING FOR EDUCATION

Hitherto we have been thinking of the manner in which the whole church sets itself toward the educational task. But it is evident that the effecting of that task calls for specialization; that the actual work of carrying forward religious education will be done by a special group. This is the case because this work deals, principally, with a special group, the children and young people; because this work applies the educational principles under special methods which are not always used in other departments of church work; and because this work calls for special physical equipment, special programs in time and special workers who make it their specific task. We have to plan, then, how within itself, the church will organize its own working agency and machinery for religious education.

In order that we may have, instead of a formal acceptance of traditional machinery, an intelligent reason for what is done and for the manner of doing it, suppose that, for a while, we forget the usual mechanisms and imagine that we never have had Sunday schools or other forms of work. It may seem to be an academic performance to approach this problem in this way; but it will help us to see more clearly what we really need. Set the problem in this manner: given these factors, the Christian purpose, the means by which children learn, the fact of so many hundred

children, and the fact of the church as a working body, what shall we do in order that the children may come to the full adoption of the Christian purpose and to effective ability for that purpose?

How would a Christian society, fully committed to the Christian program for the world, but ignorant of Sunday schools, proceed to make sure that their children were also committed to that program? Some of the steps we have already seen in the last chapter, and we can turn to see what steps they would take now to establish the special organization necessary.

SPECIAL GUIDANCE

I. They would *recognize it as a special task.* If they understood at all what was to be done, how difficult it is, how intricate are its details, what fields of really scientific knowledge may be used, they would carefully select a group, on the ground of their special fitness, to design and guide the actual operations. That is precisely what the modern church does when it appoints a *Board or a Committee of Religious Education.* It is what a community is supposed to do—and commonly does not do, when it elects a school board. The principle is that of the assignment of special responsibilities to those who are willing to and capable of making them their first task.

1) *Electing the Board of Religious Education.* This Board should consist of persons who know education, who know the purpose of a church, and who know childhood. Not that they will know all that may be known—better keep those people off the board; but that they know what these words mean, that they know the essential purposes and are willing to take time to

become familiar with the best that is known and done. It would be difficult to find a point in the affairs of a church at which it was more important to exercise thought in selecting men and women. Give ample time to consider the possibilities. Do not allow organization politics to determine; do not appoint, or elect, to please anybody. Select only on the basis of abilities to render service. Apparently the best method of securing a good board involves these steps:

Selection by consultation of ministers and officers and teachers.

Nomination by the Educational Council.

Election by the congregation, or whatever may be the mode for other church officers.

Recognition in the directory of officers of the church.

2) *Function of the Board:* Responsibility for the provision for and the administration of the program of religious education, for Sunday school, training in worship, week-day school, special organizations for children, directed social activities, Young People's organization and its work, teacher-training, parents' classes, for all that directly depends on educational method. Responsible for all that concerns all persons in childhood and youth. Toward these forms of work it stands as a school board stands to a school system. It selects the executive officers, prepares the budget in consultation with heads of departments, becomes responsible to see that all necessary equipment and facilities are provided, is the advisory body to the director and superintendents.[1]

3) *Organization of the Board.* It should have a

[1] On the Board of Religious Education in the Church, see Appendix C.

chairman and a secretary. Probably about seven members is as many as will work effectively. The Pastor and the employed Director or Educational Minister and, where that office is maintained, the Superintendent of the school should be members ex officio. It is well to secure the services of some who are engaged in public education, and, where it can be arranged without impairing the usefulness of the board, it is well that some of the coöperating agencies—those working with the school, such as Missionary Societies, the Young People's Society, should be represented. Then the Board may be sub-divided into committees on Curriculum, Equipment, Finances, Teaching Staff, Sunday school, Week-day classes, Recreation, etc.

4) *The Board at Work.* (1) They will study the school and all educational work in the church; they will know definitely what are its needs, and what its short-comings. They will not depend on superficial observation; they will make intensive studies, gathering definite facts. (2) Every member will be a learner; no one has a place here who will not work hard to keep up with the best educational thought and with the best experience in all other places. (3) The Board will have regular meetings, at properly advertised and established times, and will so arrange its program or schedule that any interest or any problem in the work of the school or elsewhere may be stated by some representative. It will arrange a regular docket of business for each meeting. It will make recommendations and appropriations. Its committees will present at the meetings their findings on their own fields. For example, the committee on Curriculum would report on what they observe as to the working value of different courses and what they would recommend by

way of improvement. (4) The Board will meet with the Educational Council whenever that body convenes. It should not expect to conduct the meetings of the Council, but to sit with the members as their coöperators.

An Alternative Plan: Some churches have an Education Committee which is principally an advisory body while responsibility is lodged more immediately in a *Staff Organization* composed of all officers of the schools, all teachers, supervisors, and heads of correlated organizations.

We have now secured, within the church, a special group to which is committed responsibility for putting into operation the religious education program. The Board is to act for the church; what will be the next step?

II. Surely before any definite steps can be taken in organization it will be necessary to find out the extent of the field to be occupied. It would be impossible to organize effectively without knowing at least how many persons they were to serve, what their ages were and what their needs. In other words, the first step toward any new program of religious education is a study of the situation.

A. *The field must be surveyed.* Doubtless the survey idea is liable to be overworked; but here is a clear case where it must be used. We cannot guess at the number of children who ought to be in the school; we cannot guess at the number in different grades; we are likely to be entirely wrong in any estimates as to the number who would be free to do this or that at a certain hour or the number who would use a Sunday-school building or a gymnasium. Surveying is not a fad; it is exactly what every successful business does

to-day; usually the failures are the ones who guessed at the situation. But a survey to be of value is a somewhat complicated and difficult affair. It involves gathering the facts regarding the parish, or the community, so as to show the number of children and youth, their place in the schools or elsewhere, their recreations, their home resources, the resources of the community with which the church can cooperate, the special needs created by the type of community—as economic, moral, intellectual needs. In fact the survey is a special matter by itself and the committee should seek and follow the advice of persons of practical experience in this field. They will find surveys for this particular purpose outlined in certain books.[1]

B. *Facts of the Church.* It is not enough to know the facts of the field; the Board must know the facts as to the force which is to work the field and the facts as to the present condition of the means employed. This calls for a self-survey of the church, and of its plans and provision for education, such a survey as will reveal

The distribution of paid leadership for education.

The distribution of the budget of the church.

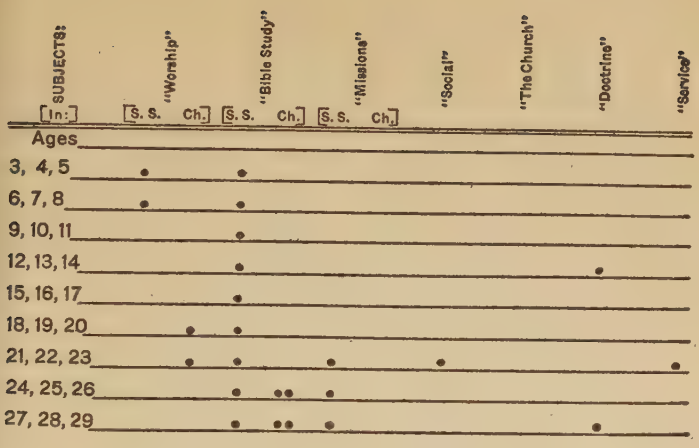
The specific equipment, buildings, furniture, etc.

The forms of educational and correlated organizations.

The relations of all agencies to any unifying and directing body.

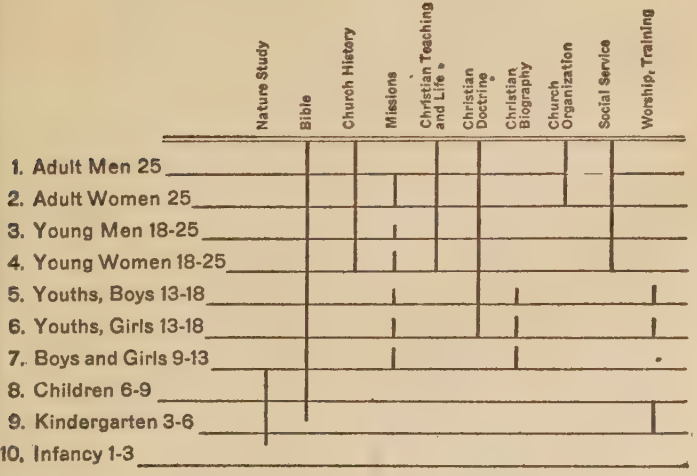
The kinds of supervising, correlating and coördinating offices.

[1] "A Survey of Religious Education in the Local Church," W. C. Bower, The University of Chicago Press; or a much shorter account in "The School in the Modern Church," at Ch. V. Henry F. Cope, George H. Doran Co.



SUBJECT PROVISION, BY PERIODS EACH WEEK

Each dot indicates a "period," usually from 30 to 60 minutes.
This study revealed that the church made almost no provision for *training* in worship, although the total of separate worship periods amounted to not less than twelve; also that only one subject had any continuous attention through a student's life.



A COMPOSITE PICTURE BY STUDIES OF FIVE CHURCH SCHOOLS

This is the result of a survey of five schools, counted as "good schools"; by setting down all that is offered by all one gets a fair picture of what churches seem to regard as essential.

The specific provision for each year of life.

The specific provision for recognized needs at different periods.

The group organizations for each age period.

The personal leadership for each group.

Such a survey goes into details, and, when those details are graphically formulated, no doubt remains as to the value of surveys. It is a revelation to take a prosperous church of over 900 members and, after a survey, display the facts to the members as shown in the charts on the preceding page.

C. *Facts as to Resources and Coöperating Aids.* The school system of a church does not stand alone in the world; it is only one of many thousands doing similar work, meeting life problems, each one capable of helping every other. There are means by which each one may secure large measures of help from many others; through organized movements in religious education. (1) The International Sunday School Council, 5 So. Wabash Ave., Chicago, the general organization for coöperative promotion; schools find relationship through their local Sunday-school organization. (2) The Religious Education Association, Chicago; the international organization for scientific work in this field, for coöperation in all churches and through all types of work including week-day schools, colleges, the family, etc. Any school may become a member and receive the publications on payment of the annual fee of four dollars. Many schools subscribe for the magazine *Religious Education,* for all their teachers. (3) International Lesson Committee, in charge of organizing the lesson material for the group of evangelical churches comprising the International Sunday School Council. (4) Daily Vacation

Bible School Association, Bible House, New York, for information on the vacation school plans. (5) Boy Scouts of America, 200 Fifth Ave., New York; important to get fully in contact with the church cooperative plans. (6) Knights of King Arthur, Media, Pa. Be sure to arrange with your own denominational Board to receive all their printed material on your work.

III. The Board will call in *special leadership.* Whether they are organizing at the beginning or carrying forward an old enterprise the board will, by this time, begin to realize how constantly this work calls for specialized knowledge, and, also, how constantly it calls for the immediate, personal, continuous direction of one set aside for that purpose. That is why churches engage a trained professional worker who is usually called either *The Director of Religious Education* or *The Educational Minister.* The task of this office we shall study in the next chapter. But even though a church is unable to pay the salary of an employed director it should still select some one who will be the executive officer of the Board of Religious Education.

Now, given the organizing board, possessed of the facts of the field of their work, and having an executive officer, what is the next step? It will be well to stop for a while and consider again the purpose controlling the program and the special processes which are to be used, because these two will determine the steps which now approach definite work. The purpose is that these children and young people shall learn the life of a Christian society, and the process is that they shall learn this by the educational experience of practicing the life of such a society. *The next,*

great and comprehensive step is to form that society. All the actual administration of religious education in the church could be included in a single phrase, *to form and guide the society in which the young learn the Christian way of life.* Forming the society is, therefore, the next step. That involves many somewhat difficult details because the society is at present a scattered one; it has many interests; its programs of time are quite largely occupied and it has little consciousness of need for this special social grouping. To state all the steps would be to give the entire scheme of organization, for it all comes under the one definition above; but we can give some of the practical steps which the board must at once take.

IV. *Provide the physical conditions.* The accommodations and equipment must be ready for use. No one questions that a church has to have a building designed for and reserved for its services. No one thinks that a school could get along without its own plant. But only recently have we come to any general recognition of the need for a special building and equipment for the life of youth and for educational work with them. One reason for this need is that church plants are designed for those who are not youth and who are not seeking education. Now all the larger churches are making some sort of special provision: denominational boards are drawing plans for new buildings, both for large and for small churches, with special rooms or with separate buildings for this work. Some of the boards issue booklets giving sketches of plans. The day has passed when the building committee could, blithely ignoring children, proceed to erect splendid buildings—at least splendid from their limited knowledge of art and their limited view of

purposes—crowding the lot and devoted to the auditorium and to parlors for the adults, and then, as an after-thought, calling on the architect for some plan by which they could scrape out a hole in the ground, under the building, for the Sunday school. The day is also fast passing when the pulpit so dominated the situation that the accommodations for youth were first designed to radiate from the preaching desk so as to receive the overflow at preaching services. Likewise every church that has given serious attention to the matter has discarded the so-called Akron plan of building in which a series of conical rooms focussed their apexes on a single desk, a mere persistence of the old auditorium concept.

BUILDING AND EQUIPMENT

We cannot study the question of special edifices in detail; that is too large for incidental treatment here.[1] But we can point out the considerations which must guide the board of religious education. And these considerations must receive especially thoughtful attention in view of the fact that we are passing into a much larger field of religious education for the churches. Many of the plans that are known as modern have been worked out only for Sunday schools. Some of them boast of their resemblance to the public-school plant. Certainly they ought to be as good; but they are not as good simply because they are as big, nor are they as good because they are similar in design; they are not as good until they work as well for

[1] A very helpful book is "The Sunday School Building and Its Equipment," Herbert F. Evans, University of Chicago Press. Many valuable, guiding details are given in "The Malden Survey," W. S. Athearn, Boston University.

their special purpose. Here we need something more than a construction of so many class-rooms with so many assembly rooms. This is the case because, in addition to the class-room work and the group-worship work of the old Sunday school, we are now entering on work which runs through the week in classes, in social groups, in play, in service, in many forms of activity. We are now seeking to provide whatever is necessary in order that children may in increasing measure live and work and play together under conditions that develop Christian purposes in their lives.

Before launching on a building program the board must consider the educational program. It must stop long enough to set down definitely the many things that this program will include, and then it must endeavor to arrange a working schedule of these many details. We have a problem much more intricate than the provision for so many classes once or twice a week with so many worship periods for groups of classes. Even if it were easy to find the money so that every possible class had a separate room there would remain the question of whether it is right, whether it is a socially justifiable use of money and resources of equipment, to provide a room which is to be used only for about forty-five minutes every week. Some of the matters to be studied by the board are these:

1. The different types of accommodations and equipment needed for the different kinds of work to be carried on.

2. The relation of accommodations, of physical environment, to the work itself as it is carried on. For example, that a room designed after the pattern of a public-school room creates an atmosphere not always favorable to free-social gatherings. Of course it

may well be that a school room need not be designed after the austere, factory room pattern. The possibility of so designing the class-room as to gain the atmosphere of the pleasant social room has to be considered.

3. The possibility of the multiple use of space, that is that the same room, with its special teaching equipment, may be used by several classes; and the same larger room, planned for worship, may be used by several departments. The platoon organization of schools makes this dual use possible; while one class is at worship or in some activity in another part of the building their class-room is used by another class; these two later exchanging places. The same plan can be worked out for departmental worship.

4. The grouping of facilities on the basis of the larger operating units, *i. e.,* the departments. Much of the success of the plan of correlating all activities on departmental units, on unitary programs for three-year cycles of child life, will depend on whether the building is planned with this in mind.

5. Provide for flexibility. Instead of dividing a large space into class-rooms by permanent brick walls use the sound-proof walls now common in office buildings, so constructed on the floor as to be easily torn down and built at another spot.

6. The questions of accessibility and physical convenience. The four-story box-like compilation of class-rooms always means that some classes must climb several flights of stairs, that much interference with other classes and much confusion ensues, not to mention the pupil's unwillingness to take long journeys. The public-school plants are rapidly getting away from their former tendency skyward.

7. The matter of physical conveniences, such as wash-rooms, toilets, cloak-rooms, storage rooms, always seems to be neglected in planning church buildings. This is especially the case when anything of the nature of a gymnasium is planned. The difficulty is mainly due to the fact that churches are here moving into fields with which church architects are unfamiliar. Most of them can design a preaching plant; few of them know anything about what is involved in religious education; very few of them know much about the special field of recreational buildings.[1]

8. Offices require special attention. Churches provide handsome studies for their ministers—who usually study away from the church—and then give the Minister of Education some corner inadequate for a clothes closet, while other officers must leave their books, files, and equipment where they can. But the educational minister, the physical director, and some of the other workers are more likely to spend much time, and more likely to see many people on business at the church than is the minister. Happily in the more recent buildings there is a tendency to plan the offices just as one would plan the offices at a business plant, so that the officers can carry on in them with the greatest possible efficiency. This is a matter not only of space and equipment, but also of lighting and placing with reference to the various departments of work. One church, Plymouth Methodist Church, Buffalo, New York, has a fully equipped records office, just such as you would find in a modern business, where filing cases, desks and the necessary appliances make it possible to keep properly a full record of the ongoing work of the church with children.

[1] Treated in Chapter XXII.

9. Before any steps are taken with building, let the Board at least do these things: go out and see some new buildings and find out how they are working; let them measure such buildings in the light of the work they know they have to do; read one good book on the subject.[1] Send to several of the denominational boards for sketches of plans and for their booklets; call every officer of the school into conference; if possible visit the exhibit of building plans at the office of The Religious Education Association.[2]

Much that has been said with reference to new buildings applies to the better use of the existing plant. Some churches that complain of being crowded are wasting the space they have. Some are wasting through the effort to keep space for the use of one class or group alone when, as suggested, it could be used, alternately, by two groups; but still more are wasting space by reserving for the use of small groups of adults the beautiful rooms that could be used by large numbers of children.

V. Provide for the administration of the physical equipment. Secure a *business manager*. This is an officer that very few church schools have, and one that all need. As it is to-day the purchase of all kinds of supplies, the maintenance and use of the building, its equipment, appliances, and resources may rest in the hands of the many officers, of the teachers or of whoever may choose to take and use whatever is available. Many teachers are responsible each for his own set of books, papers, maps, blackboards, book-cases, files, gymnasium equipment and what not. There is no cen-

[1] "The Sunday School Building and Its Equipment," Herbert F. Evans.

[2] Chicago, Illinois.

tralized responsibility. The business manager may be a member of the board. He should be the purchasing agent; he should be the executive officer for the care of all physical property; he should be the one man to whom every worker looks for help in every need for physical equipment. Toward all the resources in tools he should be what the librarian is to the books. But he must be in full sympathy with the director, with all the teachers, with the educational purpose. It is just the sort of work that a young man would delight to do. It is an office that gives an opportunity for a young person to share in the work of the Christian society.

Now, given the directing body of the board of religious education, and the executive officer or officers, and the physical provision for the social grouping of children, the next step will be to discover and organize the personal leadership for those social groupings.

NOTE: A thorough study of organization and administration would include both fundamental work in educational theory and the use of material on general education as in "Public School Administration," E. P. Cubberly (Houghton, Mifflin); "Educational Administration," Strayer & Thorndike (Macmillan); "The Organization and Administration of Religious Education," John E. Stout (Abingdon).

Chapter V

ORGANIZATION OF THE PERSONNEL OF GENERAL LEADERSHIP

Why take up leadership next? Why not at once proceed to the organization of the school officers and teachers? Why not get down to the real business? These are questions that those familiar with the Sunday school may ask. The answer is that we are not quite satisfied with the notion that the work of officers and teachers is the real business, and we are not satisfied with the school as it is; we are trying to describe what it would be—and what it now is whenever it determines its organization by the principal things it seeks to accomplish. If we are agreed that the method of religious education in a church is that of leading growing persons into the social experience of living fully in the Christian society, evidently that will be a matter of dealing with persons and of using the only ways under which they do group themselves, about personal leaders.

Really there is nothing very novel about this; it is only another and more fundamental way of approaching the forms of educational organization, and doubtless it will lead us to school organization. But it has this important difference; it does not start with the assumption that you have to have just such and such officers and workers; it does insist that you have to have certain kinds of social organization, that you have

one dominating thing to do and that is, to make possible for children a social religious experience.

This difference is highly important, for it is, first, the difference between being controlled by an institutional aim and being guided by dynamic principles, or by the way that lives work. In the one instance the tendency is to say, "Well, we have got to have a school, and so the question is, how can we have the most efficient one?" In the other case we say we know we have got to cause certain things to take place with children and the question is, how may they most naturally, most effectually take place? The aim in educational organization is not some institution; it is simply that of securing the conditions under which the educational process can work best. The kind of organization, then, must be determined by this process. We have seen, as modern education so convincingly shows, that persons learn by doing, by active sharing in experience. We have also seen that what we desire shall be learned is the life of a Christian society; it follows, therefore, that our first duty is to find the possible ways of learning by doing the deeds, by living the life of such a society, and that *the one essential condition* which we have to provide *is the experience of such a Christian society.*

This is, again, an instance showing how closely educational theory is wedded to administration, and how necessary is a knowledge of that theory to every administrator. If any church-school organizer scoffs at the argument for a religious social experience, calling these things "fads and frills," it simply indicates that he knows nothing of what is going on in his world; he knows nothing of the conversion of all modern education, in the public schools and elsewhere, to the ap-

plication of this theory. And thereby he publishes his incapacity for his office, for no one can be an administrator in education who is unwilling to learn.

The plans advocated in this book are frankly based on the social-experience method in education, not as a popular theory, but as a demonstrated process, as the process which has been working all the time, though often unrecognized, in all the effective work we have ever done. We may be using modern nomenclature for the process; but we are only identifying the really active, potential part of all school work, that is the active life of the group. But if any still doubt the validity of the theory let them read some of the recent careful studies in the field of religious education.[1]

But social grouping will not take place for new purposes without direction; it will need groupers. There will be, first, those who work to bring together the large, inclusive group of all young lives, and, second, those who bring together the smaller groups of lives of similar stages of growth and similar needs.

LEADERS OF THE LARGER GROUP

I. *The leader of the entire church, the Pastor, or Minister.* He is mentioned first, not because this is the traditional order, but because the first need is that the entire group shall be conscious of unity in the larger Christian society, the church. The Minister is the one person who stands to all as the representative of the whole religious society.

1) *The Minister's relation to the educational organization.* It is not possible to lay down fixed rules

[1] Particularly that epoch-making book, "A Social Theory of Religious Education," by George A. Coe, Scribners.

as to his place in the organization simply because there are many different kinds of ministers. There are some who have been trained to full competence directly to administer educational work. There are some who frankly confess they know nothing about it; they do only one thing, and that is to preach. There are some who imagine that they know all about it by intuition —and they need education. There are some who specialize in congregational organization, in financial activities, or in any of the many fields that seem to call for all a man's powers in that many-sided occupation. Therefore it is best not to insist on any particular office for the minister, best that so far as any office is concerned, his place should be determined, just as the place of any layman would be, by his competency and his opportunities of time and strength. His real place in the school is established in two definite directions, by personal contact with its people, and by real guidance of his whole congregation in the direction of their intelligent support of all work for children.

2) *His duties.* To set those whom he teaches, the whole congregation, right toward the school; to educate them to their responsibility for religious education; to know for himself, either directly or through those competent to judge, whether the educational work is being properly carried on; and to answer to the church for that work. He cannot often depend on his own judgment alone; he may easily be mistaken if he judges by his sporadic visitations, or from partial reports; but he must see to it that the church knows by reliable authority. To know the working personnel of the church in this field; to be their strength and inspiration; to know the young lives of the church personally and through their families; to use every proper

opportunity to make all know that, to him, this educational work is just as important, just as truly the church at work, as any other form of activity; to keep his own mind fresh and growing as to those ways of accomplishing his great task that education is disclosing.

3) *Official relationships.* Given the conditions just stated he may, and should, commit details to those to whom they are entrusted. Where there is a director the Minister cannot magnify his office and his task in any more effective way than by recognizing freely and fully the dignity of the Director's work, the original and direct responsibility belonging to that officer. He can do this by making him, not a servant, not an assistant, but an honored co-adjutor. Where there is no director the Minister will have to give his best thought to securing such a superintendent, and such a staff of teachers that he can leave to them the working details, he can trust them to conduct their own meetings, and they can depend on him for counsel and cheer. In some systems he is officially listed in all school records as "Pastor of the School."

THE DIRECTOR

II. *The executive officer of education, the Director.* The modern church will need this officer, whether they can employ a professional director or not. It will need some one who organizes and directs all the educational work, including the Sunday school, week-day classes, etc., just as a city system of schools needs a superintendent of education as well as school principals. If we describe in some detail the work of the Director it is because this office is the central one for any effec-

tive work in religious education. And a description of his work, as a trained, employed officer, will serve to indicate what can be done, at least in some measure, by the right kind of a lay worker. The office is occupied by women as well as by men, and the masculine pronoun follows here only for convenience.

1) *His Position.* A director is not an assistant minister; he does assist the Minister, but not by sharing his general duties; he assists by becoming responsible for a definite group of duties. He does not become the church clerk, the pastor's office secretary, nor his parish visitor, nor even his director of boy's work or of girl's work, for he is the employee of the church and owes his responsibility either to its board of religious education or to its general governing board. If this appears merely an attempt to insist on the dignity of a new office it must be remembered that the men and women in this office usually have had training as long and severe and at least as highly specialized as that of the minister, that they are of equal professional grade, and that they have responsibilities fully as great. His position is a recognition of the fact that the tasks of the church call for various forms of abilities and for different types of highly technical service for all of which no one man can possibly be properly competent.

The Director is the Minister of Education. His relations to the *church* are the same as those of the Pastor. Usually he is responsible to a special Board or Committee of Religious Education. His relations to the *Pastor* are those of an associate worker, not an assistant so much as a coöperator, one who has his own field of duty and special abilities. They must both be capable of team work. To the *school system* he is the general superintendent; just as a city superintendent

of schools would guide all work in all schools, so he will have general oversight with principals, leaders of worship and activities, teachers and other officers under him. He will organize into unity with the school system all the educational work of the church. To *other church organizations* he will be directly related in order to develop their educational possibilities; he will be ex officio a member of all committees that have to do with the schools, or with any aspects of educational work or of work with the young.

2) *His duties.* To organize all the teaching work of the church outside of the pulpit; to plan its curriculum; to develop a unitary religious experience for the young with a ministry to all their needs; to direct the forms of activity which are an essential part of religious education; usually this includes at least the supervision of teaching, worship, play, gymnasiums, young people's work, social activities and clubs of all kinds. He usually develops the life of recreation, entertainment, amusement and indirect instruction through moving pictures and the like, seeking to correlate these into a definite plan of Christian nurture. He will be responsible for practically all work with children and young people. If there are special workers for play, or for boys and for girls, these are under the Director. The Association of Directors has drawn up a statement of their work which includes the following:

"I. The Director of Religious Education of the local church should be a man or woman of such professional training as shall enable him—

"1. To develop in the church an adequate educational program and to create correct educational ideals.

"2. To secure the attention of the church through voice,

press and personality to its great opportunity and its primary responsibility in the field of religious education.

"3. To inaugurate either by direct executive power or by oversight and supervision, a balanced and comprehensive program of religious education. To this end he will use or readjust those organizations already existing within the church, add others as need arises and coöperate with the other religious, social and educational organizations of the community.

"4. To correlate the programs of all groups within the local church.

"5. To secure and train efficient leaders and teachers for the work of religious education in the local church."

3) *Professional standing.* Directors of Religious Education in churches have their own professional organization, an integral part of the Religious Education Association, but with autonomy as to all their own affairs. It is known as The Association of Church Directors of Religious Education. The conditions of membership are: Active membership—two years' of graduate specialization, or three years' of seminary training following a college degree. Associate membership—open to those not having this full preparation. All members must be full-time workers.

Directors were the first class of religious workers to develop a definite professional consciousness, although teachers in week-day religious schools are not far behind. That is a broad assertion; but it will hold if we seek to state the real significance of professional organization and consciousness. We have a profession wherever in a definite class of social workers the following conditions exist: that there is a clear consciousness of a definite function in society; that there are established exact requirements of preparation, determined by that function, and exact standards of service;

that there is group organization to maintain these standards, to promote the study of the scientific modes of work, and to educate the public mind as to the service to be rendered; and, last, that there exists a standard of conduct that will determine action by the common good rather than by individual advantage.

The last of these conditions certainly must and does mark all religious workers; but the first three quite definitely distinguish the professional group of directors. They can increasingly claim that they are on the same plane of exact and scientific methods of work with the medical profession. The importance of this lies, not in any imaginary increase of social dignity, but, First, in a consciousness of approaching one's task with true religious spirit, with that reverence for the laws of life and the greatness of the work that leads to the most careful, long-continued, patient, open-minded search for truth, search for the knowledge that must lead all worthy work; and, Second, in the promise which lies, in work of this high character, for the future of religious education.

4) *Selecting a Director.* This would be the duty of the Board of Religious Education in the church. For their sakes these words are written. They will exercise at least as much care as would a church in selecting a minister for the pulpit. They will realize that not every one calling himself a "director" is properly entitled to that office; that, in this day when so many churches are enlarging work in the field, there are some persons suffering neither from modesty nor from knowledge who gladly offer themselves to serve as directors; they are quite willing to assume responsibility for all the children. But the Board cannot so lightly treat that responsibility. If this work is to be done

aright, if the Board is conscious of the gravity of its tasks, no director will be selected without the most careful inquiry into his preparation for that work and an equally careful consideration of his personal fitness.

To-day there are a good many churches burdened with young persons called directors, who are supposed to be the educational leaders, and whose educational experience is no greater, and sometimes less than that of the young people they would train, who are simply muddling along, doing the best they can, but without really knowing why they do as they do. This is not to say that there are no efficient workers except those who have spent a number of years in graduate institutions; this is not to say that a degree makes any one efficient; it is to insist that no one can acquire the abilities for this work work by accident, that the work is such as to call for highly specialized knowledge, such as cannot be acquired casually. And the young people employed are not to blame; the fault lies with those who call them to this office without seriously considering what is needed.

There is a too-common assumption that efficiency is a matter of familiarity with the devices that have succeeded in other places, that the person needed to lift a school out of failure is one who has had a lot of "practical experience" or who is quick to imitate the experiences of others. Churches are often looking for lively young persons with a bulky portfolio of schemes, plans, tricks and "live-wire propositions." But efficiency is not a matter of imitation; it is, most of all, a matter of analysis, of the ability to dig down through problems until you reach their roots, to discover underlying conditions, to understand working processes and then to organize definitely on them. These are the

abilities a director needs because he is an educator, one who deals not with superficial performances, with boosting statistics, or speeding up the wheels, but one who has that large enterprise of helping all the children to find the way of the Christian society. Must he not know, with definiteness, with assurance, how children do learn this life?

The church board ought to look carefully as to these *requirements:*

a) *General education.* He is to be a leader, and that in a day when general education is no longer the privilege of the few but the experience of the many. His special technical training needs to have back of it the weight and force of wide, general training.

b) *Professional Training.* Has he spent time at a school where religious education is definitely studied? Does his training differ in this respect from that of the minister? If he has had only a theological training he does not know his work thoroughly, and, also, he has been so trained that he is likely to regard the directorate as only a stepping stone to the pastorate. His training should have been in some institution of recognized standing, one which accepts college graduates only as a rule, one in which specialists teach.

c) *His experience.* What work has he done? Did his training include directed practical work? If he has held a position before this, what has been his record? The test may not be whether he did what the church expected; it might better be whether he showed ability to do his real work, whether he was more than an imitator, whether he could plan for definite purposes, whether the young people found in him a leader.

d) *His personal qualifications.* Remember he is to work with those who are exceedingly critical, who see

through into our real selves about as well as can be imagined. He must be above reproach; he must command, nay compel, respect by his bearing and character. He must be the kind of man who does not need to tell any one the kind of man he is. What he is must be the quality of leadership even more than what he does or says.

5) *His compensation.* In fact the salaries range from $900 per annum to $4,000. The reports show that women receive from $900 to $2,800 and men from $1,500 to $4,000. This is not right; for equal work there should be equal pay. In any case the compensation should be such that the church need not be ashamed either of their director or of his support; it ought to be equal to that for any other position requiring equal special training and involving equally serious responsibilities.

6) *Retiring a Director.* By action of the church board of religious education, never at the will of the minister, nor of any other individual. The office should be vacated only for good reasons. The Board must stand by its officer, protect him from unfair criticism, see that justice is done to him. Injustice done here will have an educational effect on all the young people far greater than we can imagine, and more serious than can be repaired with much patient endeavor.

Chapter VI

ORGANIZING GROUP LEADERSHIP

Within the larger or total group of all children and young people there will be many smaller groups associated either by similarity of age or by common activities. The educational law we are following—that persons learn by doing, that they learn the Christian social life by living that life together—makes it necessary, not only that all shall experience a common social life, but that this experience shall be so organized that *each one may find himself with those with whom he can actively share life.* Each one needs a group of such a character that he can share its life and realize it as group life. Our problem is that of discovering the natural groupings in which this experience of working with others will be real, and then of finding the persons who can bring these groups together and guide them.

Just here we must make choice between two possible ways; we can determine the groupings by some arbitrary plan of what we would like, or, on the other hand, we can be guided by the experiences of children themselves, by the groupings they naturally form and the things they now do. In other words, we can regulate them—or try to do so; or we can educate them. Following the educational principle we shall take the second method, and ask, What do we know about the experience of being a child, or a young person, which will guide us in forming the groups in which they will most effectively learn to live?

Here are some of the elements of our knowledge, stated very simply and broadly: they are developing physically and acquiring the abilities of the physical life; they are keenly conscious of a constant process of the discovery of their world, of the things in it and the relations and uses of these things; they engage increasingly in efforts to acquire a technique of living; they are experimenting with social organization, with the small intimate group and with larger groups; as they develop they are conscious of personality and they seek to discover its farther spiritual reaches. These experiences run across one another in many ways. We get another view of them if we ask, "What are they doing in the world of action?" They are playing together; working and learning together; conferring much one with another on the meanings of their experiences; worshiping together. In the objective world we see them all in school, all at play, all working when allowed to do so, all belonging to organizations and societies, and all eagerly seeking life's ideal experiences.

Through these varied activities and interests runs one unitary thread. All children and young people are tremendously active in *acquiring the technique of life.* Learning begins long before they go to school; it is a part of all their work and play, of their social intercourse, of their ambitions and aspirations. They want to know how this great engine of society works, and they want to know exactly how to play their parts. Increasingly this purpose of acquiring a technique of life becomes definite in consciousness so that they tend to accept schooling as a necessary part of their training. But always and everywhere, for them all, whether consciously or not, education is going on. Schooling may have its fixed schedules, but the learning of life's

ways and meaning is unceasing and in every experience. This is because childhood and youth can learn; because the young, possessed of a divine discontent, are still adventurers, are still seeking more life. Unlike most adults, education is not in the past tense; "of such is the kingdom of heaven."

Natural group organization for them, then, will lie in the forming of those groups which best aid in this search and learning enterprise. If we seem to propose these groups rather precisely in terms of school organization it is because we are thinking of schooling in the broadest possible terms, while we are thinking of the school organization as, principally, a means of correlating all the varied learning experiences of earlier years.

ORGANIZATION FOR SCHOOLING

Schools are simply the special provision which society makes to help children in their business of learning. The churches conduct schools in order that persons may the more readily, effectively and systematically discover the laws and apply the working methods of Christian living. It is important, however, that we shall not slip into the familiar fallacy that a school is a mechanism for transferring knowledge from the adult store-house to the mind of a child, with the equally fallacious corollary that a church school exists simply to get into the minds of children facts about the Bible. Knowledge is both a means and an aim in schooling; but it is knowledge in a much broader sense than any intellectual ability to repeat the phrases of a text book.

It may help to clear up much cloudy discussion about

the function of church schools if we once get a clearer concept of knowledge. To know a thing one must have more than a picture, in the mind, of the words which describe it, more than an ability to speak those words, more than a mind-picture of the thing itself, more than any sort of definition; he must know this object as it works, as it functions in life, as it operates or operated in reality, and as he, the one who knows, is related to the thing known. In other words knowledge is essentially dynamic and functional; it is a part of the process of active living; it is to be measured by the manner in which it works, the attitudes and skills it affords in social living.[1] To know the truth in any realm is the most elevating experience that one can have, but it is a tragedy to imagine that it is reached through any short-cut of memorizing word-pictures or descriptions. We have not yet realized the importance of religious knowledge; the tragedy is that much current agitation for this knowledge is based on the assumption that it can be stored and shipped and imparted. We suffer from a delusion as to concepts, imagining that word-forms hold the same concepts for all, that these concepts and their "ideational-images" pass over to other minds with power to direct action. We desire types of action associated with certain concepts; therefore we choose the memory material which we associate with these concepts and try to give the action-impulse in that verbal wrapping. But this is not the way that action-impulse develops; the process is quite opposite or reversed. One does not know the value of faith by reading that "the just shall live by

[1] For a brief discussion see "A Social Theory of Religious Education," Geo. A. Coe (Scribners), pp. 21 ff. Also in "How to Teach Religion," Geo. H. Betts (Abingdon), at Ch. III, another point of view is discussed.

faith" nor does the phrase itself guide to conduct; but when one has ventured all on faith in justice he knows through that experience what the phrase means —and he then finds new confirmation of his own knowledge in the experience of others. "If any man will do his will he shall know—" Experience in some way opens the door into social sharing with the experience recorded in the Bible or wherever it may be. This is just as true whether one is learning that two plus two equals four or that the pure in heart shall see God. The knowledge is what we desire; but the road is through action and reality. The common tendency is to put the definition first and to call the repetition of the definition knowledge.

We come nearer to a right use of the word knowledge when we use the phrase, "Do you know him?" The answer, then, is not in terms of a definition but in terms of an experience; you cannot state that you know a person until you have experienced relations with him as a person. So is it with religious knowledge as one of the desired purposes in the school of the church; here we seek not something which we can describe but that which we have discovered by our active relationships, by our real experiences, that which functions in our lives. This brings us back to our principle that persons learn by doing, that they learn the religious life by sharing it.

This little discussion is necessary before planning organization, for evidently there are, broadly speaking, two ends sought by church schools: one is that of imparting instruction; the other is that of developing knowledge that functions in the whole of life. One determines all methods by the necessities of formal instruction; the other by the necessities of the pupils as

persons who are learning the religious life. Quite naturally one becomes centered about the traditional materials of religious instruction, and the other about the methods of the life of a religious society; and one becomes, as it is often called, a "Bible School," while the other becomes a school of the Christian life.

The fact that we are concerned with a school of the Christian life does not mean that we discard the Bible; it means that we cease to use it superstitiously as though it had some magical power. It means the school exists for the sake of people and not for the sake of a book, that the knowledge of this book is not the end and complete achievement of the school. But it also means that, if we seek the normal development of the Christian life, we shall make available to every child all that has enriched the lives of Christian men and women; we shall find in the Bible the great record of spiritual experience, of the interpretation of life in religious terms; we shall find here the society of spiritual persons, and we shall help every child to feel the push of that spiritual past, the enriching of that religious heritage and the ideal society of all great souls. The school of the Christian life will use the Bible, instead of being used for the Bible, and it will use it to the ends which all its seers ever sought, the ends pictured in the vision of Isaiah (Ch. 35) and expressed in our great prayer, "Father, thy social order begin." It will use whatever, from any source, will widen the bounds of life, enlarge one's ideal society, clarify the vision or witness to truth.

So that by the school of the church we mean a school of the Christian life, in which the young come to *know* how that life is being lived now, how they are now living it, how it has been lived and what it might

be. As a school it is a religious experience, the experience of lives gathering, associating, coöperating in the enterprise of discovering these things and of applying them. It is a school with classes, because classes are simply associated, coöperating groups; a school with teachers, because teachers are group leaders; a school with worship, because worship is the group seeking the greater fellowship.

Because it is a social organization, with definite purposes, it will need organizing direction. Its whole work, as part of the work of a church, is under the general guidance of the Director and the Church Board, and then, within itself, it has directing officers.

So far we have spoken of "the school of the church" or the church organizing schooling. But the modern church is quite likely to have more than one school; at present practically every church has a school which meets on Sunday; a very large number have classes and schools which meet on other days; some conduct or coöperate in Daily Vacation Bible Schools, maintain Training Schools for workers, citizenship classes and other types of instructional activity. But it is necessary to regard all the varieties of work as essentially constituting a single school system, and to endeavor to find modes of organization which will secure coordinated service and *afford all children a unitary experience in religion through adequate schooling*.

The first steps have been suggested: a church responsible for all religious education, a board devising and guiding, an executive officer in charge of all, in the Director of Religious Education. These are the comprehensive, unitary agencies. The next step is to secure leadership for each of the large groups.

THE SUNDAY SCHOOL

I. *The executive officer of the Sunday school, the Superintendent.* This is no mere traditional office. It will be necessary whether the church has a Director of Religious Education or not, precisely as a school needs a principal even though the village or city has a Superintendent of Education. In fact, it would be much better if we could drop the old term and call these officers *Principals.*

1) *His duties:* To directly administer a school; to see that it is provided with physical necessities, with teachers, with directors of worship, with aids such as clerks or secretaries; to effect its working organization of committees, departmental councils, and special activities; to aid in and coöperate with the proper organizations for the recruiting and training of teachers and workers; to be present at every session and to keep track constantly of the effective working of all parts; to sit with the School Council; to study the reports of supervisors; to guide the machinery of gradation and promotion; to coöperate with the Director in studying the needs of the school, in forming plans for improvement, and to make effective the execution of the plans determined upon; to coördinate all the working parts of his school, especially to secure the working harmony of individuals and to bring about constant, personal coöperation; to coördinate the Sunday and all other educational work in the church; to keep himself up to date on modern methods, with a growing mind for his large task.

All these things mean vastly more than merely appearing once a week as a functionary, wearing a frock coat and leading the opening exercises, or, perhaps at

best seeming to do so. They mean that he is the administrative officer of a school. It may be that he will not often lead the worship, that he may be wise enough to select some one or certain persons with special abilities for this work. He may discover, as some are doing, that the most reverent worship may be led by pupils of the school, especially by those of the high-school grades. The test of his abilities will not lie in whether he makes a good platform appearance, not even in whether he can serve as a good cheer-leader, or an organizer of feats of whistling or of group singing, but in whether he can organize the complex machinery of a school so that its children learn and love the Christian way.

2) *His qualities.* Perhaps they have been sufficiently indicated. But one sees so often the superintendent who occupies his place solely because he is a local ecclesiastical politician, a lover of office, or, again, because he is a good platform man, or a good talker, or a good something else that loses sight of the real thing he has to do. And one sometimes finds that the man "at the superintendent's desk" would never be there again if the children had a vote on the matter, because they know he is not the same man in the week; to them all that he does and says is discounted by what he is. His one qualification, before all others, must be that he is a "living epistle," that his life and character constantly speak with invincible eloquence of the beauty and worth of Christian living. Nothing can take the place of this. Then he must be one who can learn; he is the head of a learning institution. In the best sense he must be an educator. He must be one who can change his mind, for he is leading a growing institution. He must be one of social good-will, a coöperator who can

effect coöperation. He must be a lover of children; neither a martinet, nor one who thinks he loves them because he likes saying soft things and talking "baby-talk," but one who finds the joy of life in unsparing giving of himself to young, ignorant, active life. He will need to be a person of executive, organizing, co-ordinating ability.

3) *His election.* By the church, upon nomination by the Board of Religious Education, in conference with the Director and the Council of Education. He should be elected annually, and he should have the grace of resignation. His office should not be a life tenure, even by annual elections. Others need his experience and the school needs new personalities.

He should be formally inducted to office, as also should the other officers, at a service for the entire congregation, at the hands of the minister of the church.

THE WEEK-DAY SCHOOL

Turning now to the other schools, outside the one on Sunday, and postponing for a while the discussion of their special functions, we consider the organization leadership which the church must provide for their work, remembering that they are unified with all other work under the Church Board of Religious Education, under the general educational program of a church, and under the guidance of the Director.

II. *Superintendent of week-day church schools.* Probably every church will have a week-day school of religion of some kind.[1] The office of superintendent

[1] In 1921-1922 the number of week-day schools of religion increased from a mere handful to approximately one thousand. See the book describing this development in detail, "Week-Day

will depend on the type of week-day organization. There are a number of variations in the details of these schools but it will be sufficient to consider three possibilities:

1. *The smaller individual church school:* This may be conducted independently or in coöperation with other churches, but, in either case, each church gathers and teaches its school separately. Where there is no employed director some one must be immediately responsible for direction. Usually it is not possible for the minister to do this nor wise for him to attempt it. The work calls for specialized knowledge and abilities, and it calls for a definite schedule of attention which the minister's multifarious duties make impossible. At least two plans are feasible; the first is the one to be recommended.

a) *The employed supervisor.* Where the work calls for the services of only one person this will also be the employed teacher. There is already a sufficient body of evidence to demonstrate, beyond all doubt, that if week-day classes are to be successful, teachers must be employed who have been thoroughly trained, fitted for this special duty, and who can give their entire time to it. In the case of the single worker it is best to give the entire responsibility over to that one.

Where there are many classes, sufficient to need a number of teachers, then some one should be the superintendent of the school, both in the capacity of a principal and in that of a supervisor of teaching. The duties are, not only to organize, but to study the methods used in teaching, to coöperate and counsel with

Religious Education," issued by the Religious Education Association, published by G. H. Doran; also "Week-Day Church Schools," by Henry F. Cope (Doran); and "Week-day Church Schools," A. W. Squires (Presbyterian Board).

teachers, to devise the means by which they may continue to grow in efficiency, and to secure coördination with the full educational work of the church.

In smaller churches this office may be combined with that of director of religious education. But it should be remembered that the requirements of the week-day classes are likely to be very heavy, that the work involves much more than so many class periods; it will include the organization and direction of a school for many grades, one with numerous points of difficult adjustment with homes, with public school, with the leisure programs of children and with the Sunday school.

It is not difficult to secure properly trained workers, provided we are willing to pay for their services, and that we look in the right direction for them. They are being trained in a number of special institutions today, and they are rendering satisfactory service in hundreds of schools.[1]

b) *The lay superintendent.* Some churches prefer to employ a number of persons for part time. Wherever good educational sense is used these are persons who have had training and experience in teaching. Certainly their work will always need supervision, and the whole group organization will need direction. It is not easy, usually, to find one who has the necessary experience and can give the time required for this work. But it is within the range of possibility if only that person has freedom to do his work and is permitted to regard it as his sole responsibility, so that he is set free from other duties for the church. He will

[1] The Religious Education Association maintains a "Personnel Bureau" to furnish information regarding persons professionally trained for these and other positions in religious-educational work.

then be, as the employed superintendent would be, a member of the educational council of the church, required to make regular reports, and held accountable for the proper organization and direction of the week-day classes.

2. *The larger individual church school.* In this case we would look for the Director of Religious Education to be the responsible head of the week-day work. But sometimes he has so many other duties, sometimes the number of children is so large that it becomes necessary to engage a person for the sole task of directing the work of the week-day school. In that case he is selected with all the care that could be applied to the selection of a principal for any public school. He would need to have had full training, both in the general principles of education and in the special work of religious education. He must be an educator, a specialist in religious education. He must be able to work, without the least unfavorable reflection on his abilities, alongside the best in the system of public education.

It is inconceivable that any church should undertake so large a task as the conduct of a system of week-day classes, maintaining a program that must be even above the level of public-school work, until it is ready to use the very best abilities available. This work is doomed to failure unless the church takes it with the seriousness worthy of the opportunity it offers and the great task which it develops. This officer should not be chosen simply because he has no other job, nor because he seems to be "a nice, worthy fellow," but because he has those qualities of person and those abilities of educational experience that enable him to do the work. He should be selected by the church Board of Education, recognized as a responsible educational offi-

cer of the church, and compensated just as the community compensates a good school principal.

3. *The Community week-day school of religion.* That is where a group of churches, or all those in a community coöperate in maintaining a single school, or a number of schools. Such schools have schedules of work running through the greater part of the week; they have programs as complex, in many respects, as those of public schools, and their administration is a large subject in itself. Of course they need directing heads, and surely it needs no argument to assert that they need employed, trained, professional administrators. These officers would be selected by the organization responsible for the school.

THE DAILY VACATION BIBLE SCHOOL

The characteristic of the Vacation school is that it carries on during the season when the public schools and the week-day schools of the church are closed. The Vacation schools were organized before the general movement for week-day religious education, with the result, that, as a rule, they have been conducted independently of that program. But there is now no good reason for that separation. The Vacation schools should simply fill out the links in a year-around program of religious classes for children. Therefore they should be regarded as an integral part of the work of the week-day schools of a church, and as a part of the total program of each church.

It is true that the type of work differs, in some instances, from that offered in the schools for the rest of the year; but that difference is due, in the main, to the fact that more time is available during vacation

periods and, thus, longer and more varied schedules are possible. It is true that these schools minister to a somewhat different group of children, or, at least they include many not in the regular schools; but that only means that they have enlarged opportunities.

These schools have the advantage of special public recognition; The Daily Vacation Bible Association[1] has interpreted the need and popularized the movement for this special provision for that need. But it would be unfortunate if this enterprise became only another complicating factor in the present confusion as to forms of work for children. That can be prevented as two things are done: (1) as churches make full provision for the vacation work, integrating it into their programs, recognizing the schools, securing the teachers and paying the bills, organizing for the summer as well as for the other seasons, and (2) as those especially interested in this one phase of work seek to make their enterprise a definite part of the larger work which the churches are carrying all the time.

Superintendent: preferably the principal of the week-day church schools. But where churches do not maintain the latter, it is highly important that the direction of vacation schools shall be in the hands of a trained educator who can understand the program which the church is carrying on and who will make the Vacation work integral in the year's work.

[1] Bible House, New York, N. Y. For a description of these schools see "The Vacation Religious Day Schools," A. Stafford (Abingdon Press); "How to Conduct a Church Vacation School," A. S. Gage (A. B. P. S.); "The Community Daily Vacation Bible School," E. C. Knapp (Revell); "The D. V. B. S.," W. A. Weber (U. B. P. S.).

TRAINING INSTITUTES

These are for groups of older persons preparing for service in religious education as parents, teachers and administrative officers. They should find unity with the complete school program of the church through their chief administrative officer whether known as principal, dean or superintendent.[1]

These, then, are the leaders of the larger group organization of the younger lives in the churches; these are the people who will bring all the children and young people into a common social life. We have been thinking of them in terms of their special duties, but we must not lose sight of the larger, comprehensive purpose, that they shall organize a common, united, social experience for the young. Each one must constantly think through his work, not alone as concerned with the success of a single institution, but more emphatically with a larger purpose, one which the institution exists to serve, that all the children of all the people may work and play and worship together, and that this may be a real experience of how a society of Christian love and good-will lives. Nor must any lose sight of the many lesser group organizations to be effectively related to these schools.

[1] See "The City Training Institute," W. S. Athearn (U. of C. Press).

Chapter VII

ORGANIZING GROUP LEADERSHIP
[Continued]

It may seem that we have lost sight of the statement, early in the last chapter, that we find our guidance for organization in the lives of children and in the fact that they are found engaged in schooling, work-play, and worship. It may seem that we have merged all these into the first, and made schooling the one guiding principle. Fortunately that is very largely true and is due to this happy fact, that the school of the church is finding itself free to develop a unitary experience for children in which, in the same groupings and under the same general guidance, they can live together in schooling, in work-play, and in worship. The school of the church is a school of study, work-play, and worship. It is highly important to understand that we have been able, in a large measure, to do just what general education would like to do and is able to do in rare instances. A real program of religious education in a church provides that children and young people shall be able, continuously and in natural groups, to follow their activities of study, and of work-play and of worship.

It is a serious mistake to try to partition these off, to say the school is for study, the gymnasium and outdoors for work and play, and the church for worship. It is the same person who does all things; the educa-

tional process must take up the whole person; religious training means the training of the person who thinks and who acts and who has an emotional life as a unit. We seek not only intelligent minds, nor alone efficient activities, nor alone emotions; but we seek people who in all their lives, and with all lives, live in characteristic Christian modes. The whole person goes to a class, and the whole person goes to shop-work, service activities or play, and the whole person goes to worship. Indeed the intrication is such that worship must be in all and work in all and schooling in all.

ACTIVITIES LEADERSHIP

But it is another matter when we come to consider the *guidance of the activities of persons.* It is easy to see that it takes one kind of specialized knowledge to plan the study work and to organize class work around subjects, and that it takes another kind of specialized knowledge and ability to organize and direct free activity, and still another to organize and direct worship. Shall we then say that we will have officers of instruction who will first take the children in classes, and then officers of work and play who will take them next and guide their activities, and then officers of worship who will take them separately for worship? This is the sort of complication where many schools break down in confusion. Are we seeking mutually exclusive ends in these two purposes: that we may have, for all, unitary experiences including study, work-play, and worship; and, also, that these three focal points of children's active interests may each have specialized direction? Not if we will follow a few simple principles.

1) *There is need of specialized knowledge and ability* to fully develop each of the types of active interests of growing persons. Some persons must study these special fields and must have the abilities required to develop them properly.

2) *But specialized knowledge must be applied, first, by being shared.* The specialist must do here just what he does everywhere else, integrate his knowledge into the whole process. If he develops expertness in understanding the physical and social activities of children he must make that knowledge accessible to all his co-operators; he must enable them to understand his programs. The totality of the work of the school must be a coöperative enterprise, with a division of special fields of knowledge, and a unity in the application of that knowledge. The teachers in the classes must not only know what the play-leader thinks but must also be shown how to use his knowledge, how to coöperate. Each one in his own field has the first duty of knowing that field and then of making clear to others its place in a complete program.

3) *This specialized knowledge becomes one of the means of effecting unity* in a wide and varied program. Each specialist serves all schools and organizations in his special field. For example, the supervisor of work-play is the guiding head of all that work in Sunday school, week-day classes, vacation schools, training institutes. Thus through forms of activity we work out lines of unity in the total organization.

4) *There are in the focal activities of children organizing points.* Children do study together; they do play together and worship together. The leaders in each of these, or in any other special activities, will organize groups of children for these special purposes.

The leader of instruction will be directly responsible for class-work and the like; the leader of play for the gymnasium and for recreation; the leader of worship for larger group worship.

So that we will have persons selected to give special attention to certain phases of activity, and they will, first, be the coöperators and guides of all workers, so that their special phases may be integrated in the program at all points, and, then, they will be the responsible guides of the special organizations at the point of each activity. Some of these organizing leaders will be:

I. *The Supervisor of Study.* Chairman of a committee on the courses of study, planning, with the Board, the program of instruction, selecting the materials for lesson courses, and responsible for all the details of the teaching work. Often the Director will take this office, as the person best qualified by training. But he can usually do better by working with some other person, who can make this his, or her, single task.

The office requires real knowledge of the learning-teaching process. It will call for much time in the study of the materials which teachers will use. One should know what is being done throughout the world in many schools; one should know the many lesson courses now available and at least be familiar with much of the unorganized and elective lesson material in text-books. Many schools are seriously needing help at this point. Probably no lesson course will be satisfactory if taken as a unit. One must be able to select from several sources. And then one must have a broad vision of the curriculum, to see it not only as an organization of lessons, but rather as an organiza-

tion of the entire experience of children, of which lessons are a part.

The study leader will, in conference with the school officers, work out the plans of gradation and promotion. He will be in constant conference with the Supervisor of Teaching so that he may know how lesson courses are working. He will be in charge of all lesson planning for all schools, classes, etc.

II. *The Supervisor of Teaching.* One whose specialty is the art of teaching, one who can study the work and needs of teachers, who can coöperate with them in developing better methods, who will be, not their critic or overseer, but their helpful friend and guide. This officer will visit classes, watch their work, consider where changes in organization, in physical conditions, in time-program or in any other detail, would help. Teachers will be assisted in private interviews. But the Supervisor will bring before the entire Council of the school the fruits of what she sees, so as to suggest better methods at any point, and so as to give all helpful advice on teaching. The Supervisor will be in charge of all teaching wherever it is done.

III. *The Supervisor of Work and Play.* Again, this is often made a part of the work of the Director of Religious Education. But it is nearly always possible, and better, to find some young person who knows this field and who will make it his major interest. He should understand the free activities of the young from the educational point of view. It is not enough to be a good gymnasium man or woman, or a good player on the diamond. One must be able to work and play; but one must know why this work or that, and why in this form or the other. Singularly enough, as illustrating this principle, there have been

successful organizers in this field whose physical limitations prevented their playing. But the desirable condition is found when the leader can fully participate but is more concerned with children learning life than with their winning games. He is also the leader of any forms of shop-work, hand-craft, except in cases where it is possible to find one especially trained in this field. Even then the work of this specialist must be coördinated with the program under the Supervisor of Study. Of course he will be in charge of the gymnasium, of all organized teams and of all direct recreational work. He will direct these types of work wherever they are carried on.

But this officer has a yet larger field; he, or she, must coöperate with all teachers in making possible the class plans for practical activities. He must make it possible for the class that plans some service enterprise involving outside work to find the facilities necessary to carry it out.

IV. Yet another rapidly developing field claims the leadership of a Supervisor, that of *pageantry and dramatics.* It calls for highly specialized knowledge on this means of religious training. It is rich in its possibilities. Many churches are now making it the single task of some one person. This is desirable wherever it can be done; but the work must be unified with the plans for play and work, as well as with the whole scheme of teaching and worship. Where a special officer cannot be appointed the work would fall to the supervisor of play and work. The supervisor will direct all forms of this work in every organization under the church. He should be able, of course, to teach others in this field in the Training Institute.

V. *The Supervisor of Worship,* responsible for this

field in all organizations, who makes the study and development of this field his special task, coöperating with teachers and other group leaders in planning worship in their groups, and preparing the programs of worship in the departments for the whole school and for all children. He should know what worship really means; he should be familiar with its underlying laws in the spiritual life. He should have keen, cultivated artistic abilities and know how to develop good taste in others. He is not the organizer of a weekly "pep" meeting called "opening exercises" designed to be so fascinating as to seduce the unwary into attending school. He must known hymnology; must know the difference between the hymn that is worth treasuring in memory and the empty jingle set to jazz and called a "gospel song." He must be able to teach others to appreciate music. He should prepare the programs for the special services of worship and be able to lead those programs when called on to do so. He will organize musical festivals, and train for simple oratorios.

His work will be in coöperation with that of every other supervisor, and especially with the one in charge of pageantry and dramatics, for they must work in closest harmony.

Either the supervisor of worship, or his committee should have charge of all provision for the use of art in every other form beside that of music and literature, for pictures and decorations, for any provision for the expression of pure ideals in concrete form. And this provision should not only be made for the school, it should also be made by the school, so that members of the learning body share in making beautiful the life of all.

SPECIALIZATION AND COOPERATION

How is it possible to secure so many highly trained leaders in an ordinary church? It is not. No ordinary church can have them—nor can any church willing to be ordinary carry on for the needs of the world to-day. This analysis of needs should make clear the call for extraordinary churches, churches that are willing to venture, churches that believe sufficiently in the overwhelming importance of religion in life to take the extraordinary steps. *The work to be done demands this specialized leadership.* Then in some way it must be provided. That leadership is available; men and women are trained for it. Are the churches ready to use it? The way is very simple; it calls only for setting first things first. It is possible to have trained specialists in charge of special forms of work whenever churches have the Christian grace to coöperate, *to share these workers with one another.* One Supervisor of Work-play could serve at least three or four churches in a neighborhood. We are entering on the period when we must either commit these highly specialized tasks to trained specialists or abandon them.

SECURING LATERAL COORDINATION

So far, then, in this chapter we have been considering the types of leadership demanded by certain characteristics of the interests of the children. This might be called a vertical leadership because it runs down through every group; these leaders serve all members of the organization. But there is another kind of leadership necessary, what might be called the *lateral or horizontal* because it has to do with different groups

on different levels of age, of experience and of need. These are the leaders of the social groups into which children naturally fall, and in which they organize themselves. Each of these leaders will come into more intimate and constant contact with some one group. They may be considered in the light of *existing social groupings*. They are distinctly group leaders. Their function is to so organize and direct a single group of like age and experience that its members may most easily and effectively live together and learn together the life of a Christian society. They are the guides of smaller Christian societies within the large society of the school.

COORDINATING LEADERSHIP

I. *The larger groupings, as in school departments,* will each need its leader. These groupings, with their leaders, are usually recognized as follows:

The home-life years, up to age 4, Home Department Principal (sometimes "Cradle Roll Department").
The pre-school years, ages 4 to 6, Kindergarten Principal.
The first school years, ages 6 to 8, Primary Principal.
Middle Elementary school, ages 9 to 11, Junior Principal.
Later Elementary school, ages 12 to 14, Intermediate Principal.
High School, ages 15 to 17, Senior Principal.
College and working years, ages 18 to 25, Young People's Principal.
Adult Years, ages 25 to —, Adult Principal.

The work of each of these leaders will be seen in detail when we reach the subject of graded school work. But it is necessary to insist upon a rather broader comprehension of their work than is commonly found in

schools. They are not chosen simply nor even principally to administer a department of a school on Sunday; they are chosen to guide, to organize, *to bring into social unity and experience the entire group for which they are responsible.* They are selected not for the sake of a school but for the sake of young lives. They have a field wider than the school, though including it, and that is the entire field of the interests, needs and possibilities of all within certain age limits. They are to be mainly responsible for bringing into unity, into the harmony of a purposive system the chaos and confusion that now frequently exists in churches through the multitude of organizations and programs offered for children. They must think through their work, not with a single session of a school in mind, but with the entire group before their mental vision and with an attempt to analyze and then to organize the over-lapping, criss-crossing programs offered the lives of the members of the group.

The departmental leaders are primarily responsible for *effecting coördination for religious educational purposes of the many scattered, often conflicting programs now seeking to hold competitive places in the church with young persons.* The situation is a serious one. Let any one try to make a list of the organizations and activities in any large church, and for any particular age-group. Take the Intermediates alone and there is likely to be:

The Sunday school department.
The Boys' Club.
The Girls' Club.
Boy Scouts.
Girl Scouts (or a like organization).
Knights.

A Mission Band.
Athletic Teams.
Hiking and Recreational groups.
Dramatic Club.
Junior Young People's Society.
Tuxis (or a parallel organization).
Social Service Club.

And all these are in addition to the crowded program of life in the public school and the community. Moreover, all the time ingenious minds are devising new organizations, with buttons, mottoes, pledges, rites and paraphanalia, and agents are writing to teachers and pastors, urging the admission of just this one more absolutely essential organization, or they are visiting the churches and proceeding to organize, blissfully indifferent to the maze of wheels already grinding one on another.

The best and simplest manner to attack the problem is to begin with smaller groups. This departmental principals can do. They can study the many organizations as they are now at work. They can judge them in the light of the needs of the group, and they can help the group to select those that will work together and those that are essential to the complete program of the Christian experience of the group. The field in which coördination is immediately practical is that of the departmental group. This plan, applied to the group between eighteen and twenty-five years of age, would solve what is known as the Young People's problem.

SMALLER GROUPS

II. *The leaders of the smaller groups,* within the larger groupings of departments. These groups are,

commonly, the smallest units with which we have to work, the classes formed on the basis of age or of public-school grade.

1) *Teachers* of classes in the Sunday school. The organizers, and instructors, and the leaders of the little groups, called classes, working together in a common social experience of studying and experiencing the Christian life. Selected, first of all, because they know, in the full sense of knowing, their subject, the Christian life. We do well to insist that teachers must teach, that they must be prepared for teaching and thoroughly prepared on whatever they are to teach. No standards of teacher-training, within the limits of their field of teaching, can be too high. But we do need to remember that they are called to teach social groups, and to realize that no one can teach a group who is not a leader. They must be able to stimulate groups to work together, to coöperate, to discover together the joys of social living, to make the class an experience in a Christian society.[1]

They should be selected by the Church Board of Religious Education, in conference with the School Council. They should be publicly installed or recognized each year in a service in the church. Some schools hold a teacher to the same grade year after year, as in a public school, so that each one has a new class of pupils every year. But it seems quite reasonable that a teacher should, if found acceptable, move with a class through the three years of a department. The principal reason for this is that a good teacher is able to effect an increasing social influence over the class and to carry forward continuous programs of growing service. Teachers should be asked to resign

[1] On Standards for Teachers see Chapter VIII.

whenever they show inability to teach, either through ignorance of a subject or incapacity for group leadership, when they cease to be worthy examples for life, and when they grow, with advancing years, out of vital contact with young lives.

Compensation. The custom of paying teachers is growing. There is no question as to this for teachers in the week-day schools; if the work on Sunday is of equal grade and makes equal demands, so far as it goes in time, then why not proportionate pay? In most cases the amount paid is quite small, usually from one to five dollars each Sunday. But it constitutes a recognition of definite service and definite obligation. It tends rather to increase the pupil's sense of the importance of the work of the class, and there is no reason why it should affect at all any bonds of personal relation between teacher and pupil. Such teachers are not hirelings any more than the minister is; if they were they would be in other and richer pastures.

Whether the church provides money payment or not it ought to provide the teachers with all that they need to make their work effective, with a good, comprehensive modern library on religious education and on the matters taught in the school, and with every accessory that makes teaching and all group work more efficient.

2) *Teachers in week-day schools.* Recognized as definitely in the religious educational organization of the church. Employed on a salary basis. Selected by the church board of religious education. Trained especially for this work, that training including at least the elements of general educational theory and practice, the principles of religious education, its organization, and its materials, and with special work in the modern week-day school of the church. Frequently

they will also teach on Sunday, although it is likely they will be able to do more valuable work in directing departments.

3) *Leaders of small special groups.* Some of the special groups and organizations which we have mentioned as contributing to the problem of a complicated program have a proper place in the work with children. Whether they have such a place or not is not for their leaders to determine, still less the special representatives of the over-head organizations promoting the local units. Either the church Board or the Educational Council ought to pass on the admission of any group organization. Some of these rise in the plans of the children or young people themselves; then we ought to welcome every autonomous organization and to help the leaders to plan them so that they form either a part of a class or an integral part of the program of a department.

The groups are too many and varied to describe in detail; they will include Mission Bands, Play, Dramatic and Service clubs, special study groups; their names are legion. But there is just one reason for their existence in any case, that they shall give a group the opportunity to work together in some special phase of Christian experience and effort. Whenever they are recognized as part of the program the matter of leadership will also be determined, or approved by the church Board.

4) *Leaders selected by the groups of children and youth.* (See the fuller discussion of their place in the chapters on "Organizing the Small Groups" and "The School Council".)

It is time to review this leadership we have been organizing so as to see it comprehensively. Starting

with the concept of the church as a Christian society, within which is this society of children and youth, we have asked what the larger society would do to enable the smaller one to learn its life. We have seen the need for:

I. Institutional Provision:
   - Directing Board.
   - Place in Budget.
   - Physical Provision.
   - Business Manager.

II. Provision for General Direction:
   - Pastor.
   - Director of Religious Education.

III. Provision for Larger Group Leadership:
   - Superintendent of the Sunday School.
   - Superintendent of Week-day School.
   - Superintendent of Vacation Bible School.
   - Superintendent of Training Institute.
   - Directors of Phases of Work.
     - Supervisor of Study.
     - Supervisor of Teaching.
     - Supervisor of Work and Play.
     - Supervisor of Pageantry and Dramatics.
     - Supervisor of Worship.
   - And, parallel to the above:
     - Larger social group leaders:
       - Department Principals.
     - Smaller social group leaders:
       - Teachers in Sunday School.
       - Teachers in Week-day Schools.
       - Leaders of special groups.
       - Leaders selected by the groups.

These, together with the officers of special service, such as Secretaries, Librarians, Musicians, form the Council, to which should be added representatives from the classes, and which altogether forms the working, coöperating force for the program of religious education.

2.006

THE EDUCATIONAL COUNCIL

The Educational Council or The Staff Organization consists of all the members of the Board of Religious Education, the ex officio members, all appointed and elected leaders, as the general officers, teachers, supervisors, principals, group leaders. It is to be distinguished from The School Council which is composed of the officers and teachers of the school and the representatives from the classes or from the grades. The purpose of the staff organization is that of securing coöperative unity in all work by means of frequent conferences. It will have two types of meetings:

1. At stated intervals meetings for the entire staff at which the larger phases of the work of the entire system, or of its departments, will be studied. These will be conferences, bringing up reports from actual work, considering needs, determining policies, agreeing upon changes in organization.

2. At stated intervals meetings (a) of the teaching staff, together with the supervisors and the leaders of the correlated groups. This will include all teachers, whether in the school on Sunday, on week-days, or at other times in other groups; (b) of the administrative group.

The important consideration is that all members shall become familiar with the work throughout the system, that this shall enable them to aid one another in conference, and to work together in intelligent cooperation. The programs for all meetings should be arranged in detail in advance, and a schedule should be prepared, covering the school year, so that specific matters, and the interests of different departments, receive careful attention at definite times.

Chapter VIII

ORGANIZATION OF TEACHING

The Church, through the Board, is responsible for the work of teaching, responsible as to the quality of work, as to its maintenance, and as to its unity and coördination in the general aim of the church in religious education. The board has the duty to see that teachers are capable of teaching, that they really do teach, and that their teaching coöperates with the total program of religious training.

STANDARDS

The church has a duty to establish standards for teachers; it has a right to withhold the responsibilities of teaching from those who are not qualified to discharge them. If it fails to test its teachers, to insist upon their attaining reasonable standards of preparation, efficiency and capabilities, it is recreant to its trust to youth; it is as guilty as parents who have no care for the competency or the character of those to whom they commit their children.

1) *Personal Standards.* Teachers are selected, first, as to personal qualifications; what they are determines what they can do. No one teaches any higher than he lives, nor with greater weight than the force and value of his life. The personal qualities must be positive. Frequently teachers have been selected on negative grounds, that they were harmless and inno-

cent of offense. But a negation counts for nothing. It is not easy, but it is necessary to prepare at least a rough schedule of the points at which the Board should consider the personal qualifications of teachers. If this is found to be so highly important in public education that leaders give large attention to it,[1] it is surely fully as important in religious education. If the Board bears in mind the purpose of the school to develop the purposes and abilities of the life of a Christian society, it will ask some such questions as these regarding every teacher:

What is his, or her, apparently controlling purpose in life?
Does she act, in every-day conduct, from Christian motives?
Is the personality winning, attractive to group to be taught?
Is the appearance, and address, such as to win respect?
What qualities of self-control? Sympathy?
What qualities of patience? Imagination?
Mentally alert? Fair-minded? Able to learn?
Orderly in method? Coöperative with other workers?
Are general social habits inspiring?
What does this teacher understand to be the purpose of her work?

This may seem to constitute a searching inquiry,[2] and it ought to be. If it is suggested that such standards would rule out half the present corps of teachers, then it is high time to apply them, for that at once would tend to secure a much better staff. The custom is to set up only one standard, and that is the willingness of the individual to try to "take a class." That custom lowers the worth of the task; it makes teaching unattractive to capable persons. To insist on proper

[1] See W. C. Bagley, "School Discipline," p. 30 f.
[2] See, however, discussion by Prof. Geo. H. Betts, in "How to Teach Religion," at p. 192.

standards will at once enlist new and better workers.

2) *Ability Standards:* First, the kind of people, and, second, the special abilities they have acquired for their work. There are positively good people who would meet many of the requirements of the personal standard and who would yet be unable to teach because teaching requires special kinds of skill. It calls for skills with which persons are not naturally endowed, which they do not usually acquire by accident and which are not miraculously acquired by accepting a position. Ability to teach rests on certain definite elements:

(a) General physical abilities of health, coördination of powers, and the special physical abilities actually used in teaching.

(b) Breadth of general culture, intellectual and social, giving weight and power to the life.

(c) Special abilities in teaching developed by specific training, including experience.

The teachers will be divided into two classes, vocational and avocational, that is those who give their entire time to this work as a profession, and those who make it their secondary occupation.

(1) *Professional ability standards.* No persons should be employed as teachers simply on the ground that they have what are called the "natural abilities," nor alone on the ground that they have had "practical experience," still less on the too-common ground that they need a job. Persons who are willing to accept professional positions must show professional training; they must show that they take their work with sufficient seriousness to make adequate preparation for it. They should be required to have had:

(a) Full high school and college course.

(b) At least one year, preferably two, in specific courses in religious education. This work may have been an integral part of the college course; but it should be stated in detail, and it should include, in addition to courses in the Bible, courses in Educational Psychology, Educational Administration, Principles of Religious Education, Teaching Religion, and Practice Work. Since many colleges are now giving certificates for "Religious Education" [1] it will be possible to produce satisfactory evidence of this professional preparation.

It should be noted that these requirements are for teachers and not for administrative officers, for whom more training is provided.[2]

These standards apply to the employed week-day school teachers and to any others professionally engaged by the church. The Board should have before it a complete record of every teacher, including the following items:

Name, Address, Born on ——, At ——, Elementary School, High School, College, Graduate Work, Practical Experience, Position now occupied, Date of Employment, Salary, References.

The Board should make a careful study of the requirements for teaching in public schools and should insist that, at all points, equal standards prevail for its own teachers. Often the church schools should set higher standards than those prevailing in the community. The Board also should adopt, for its own business, standards not less rigorous, especially as to:

Contracts with teachers—written, explicit, legally binding. Salaries—at least as high as for same grade

[1] See the Report of a Commission on College Courses in Religious Education in College, in *Religious Education*, Dec., 1921, p. 350.

[2] See the section on "Directors of Religious Education" in Ch. V.

in city schools. Tenure—yearly periods, as a rule. Coöperation—supporting all teaching with necessary equipment.

(2) *Standards for voluntary teachers.* The same standards as to personal qualifications; a steady effort to approximate to the same standards as to general culture, and at least a minimum standard as to training for the teaching. There is to-day no reason why any school should have to depend on persons without preparation. This training should be sought in two directions:

First, persons who have been or who now are employed in general education. However, one might be teaching in public school and still lack the preparation for church-school work. All persons, regardless of their experience in general education, should be required to take preparatory work in religious education.

Second, those who have taken courses in Teacher-training Schools and Institutes. These institutes have now been in operation so long that it is not necessary to regard their work as optional. If a teacher will not take the pains to acquire this training he is not fit to teach in the church school, he does not appreciate the character of the work he is supposed to do.

Some of our poorest teachers are those who assume that their mature years, or their general culture, or their social position qualify them for teaching. They must learn that teaching in this field is not only better for but that it *absolutely demands the development of certain special skills that come only by designed courses of training.*

The Board of Religious Education can drive this important principle home only as it rigidly insists on the standard requirement, that all teachers, without exception, shall have had such special training. This will not deprive any school of the services of any good man

or woman; if their goodness does not make them willing to make good they are not good for much.

TRAINING TEACHERS

At least four types of organization are possible, each of which should be provided, and all expenses paid by the church.

1. *Classes in the Church School.* The grades of the high school years having the option of taking training courses in principles and methods of church work, of religious education and of community service. These classes are for the training of future teachers. Such classes may be conducted also for the years from eighteen to twenty-five, in fact some of the denominational boards set seventeen as the minimum age.

2. *Week-day Church Training Institute.* Usually meeting on one evening of each week, offering a four-years' course of training, each year consisting of at least twenty-four lesson periods.

3. *Community Training Institutes.* Usually conducted coöperatively by a group of churches, offering more elaborate programs than would be possible for the ordinary independent class; they cover the subjects listed under "Professional ability standards," above, though with simpler text-books and lower standards than would be acceptable in college work. The community institutes are doing highly valuable work; but they should not, as they sometimes do, mislead their students in supposing they are getting the equivalent of a college course or of the work offered in special institutions. The training institute deserves the hearty support of churches; but they will not do work of college grade until they require the same prepara-

tion that colleges require, until they offer the same conditions of study, the same abilities in faculties and make the same requirements of students.[1]

4. *Individual work.* Either by regular correspondence courses or by directed reading. A number of institutions offer correspondence courses for credit,[2] and provision is also made for the direction of Reading Courses.[3]

PROFESSIONAL ORGANIZATION

Employed teachers in week-day schools of religion have, within The Religious Education Association, a professional organization in "The Department of Professional Workers in Week-day Schools" while those employed in the church school have, also in the Religious Education Association, their professional organization in The Association of Directors of Religious Education. In an increasing measure the Religious Education Association is becoming the professional organization for all workers in this field.

SUPERVISION

1. *Purpose of Supervision.* 1) To coördinate the work of all teachers in the single purpose of the school.

[1] Send to your denominational board for circulars describing the plan of organization, of courses, requirements and credits. One of the most comprehensive statements is that prepared by The Southern Methodist Church, 810 Broadway, Nashville, Tenn. The boards furnish particulars of both community courses and courses for church classes.

[2] Including The University of Chicago; Chicago Theological Seminary, Hartford Seminary; Union Theological Seminary; George Peabody College, Nashville; Manitoba College, Winnepeg; and some of the denominational boards.

[3] American Institute of Sacred Literature, Chicago; certain of the denominational boards.

The main purpose of supervision is not criticism, but coöperation and guidance. Here are ten or fifty teachers, each in his own class; but all have a single task, the task of the church with the young. It may easily happen that these many persons, working independently, may develop contrary purposes; the teaching staff may be firing in as many directions as there are teachers. The supervisor becomes the personal unifying center, the one who knows the work of all, knows each one separately and in detail, and can help each one to approximate the central aim.

2) To coördinate the work of teaching and that of all other departments and activities, such as play, service and social life. This is possible only as there are supervisors of teaching and also supervisors of other departments; these all, then, become unifying agents.

3) To give direct aid in teaching. A supervisor of teaching must be, first of all, one who knows teaching, who can analyze a teacher's work, who understands sympathetically its weak points, its possibilities of strength, and its needs. Every teacher should be able to feel that in the supervisor is a thoroughly trained aid, one who seeks the same high ends and who will encourage every effort toward improvement. By observing the work in classes supervisors are able not only to make suggestions to teachers, but also to form competent judgment on the special abilities of teachers and to advise the Board and principal as to the best grade for a teacher.

4) To help in maintaining standards of teaching. The school owes it to its young people that they shall have the very best possible teaching. The grade of work cannot be taken for granted; some one must

know, and that some one must be able to tell, whether worthy work is being done.

2. *Method of Supervision.* First, get your supervisor. Get a good supervisor, and leave the rest to him, or her. Willingness to supervise the work of others is the last qualification for which we will look. The essential ones are: definite knowledge of educational methods; definite knowledge of religious education; sympathy; willingness to give generously personal service in aiding others; ability to encourage as well as to discover faults; coöperative purposes; ability to teach. Wherever possible the Supervisor of Teaching should be employed and paid. Many churches will find it best to concentrate the fund for teaching on one supervisor rather than to scatter it in a number of small sums for teachers.

1) Supervision in classes. Teachers must become accustomed to the presence of one who is there to aid with counsel, who comes not as a critic but as a co-operator.

2) In conference groups, usually of all the teachers of a department, occasionally of the teachers for a single grade, and in staff and Council meetings where all the specific problems of work in that department or grade may be taken up in detail, where the supervisor may make constructive suggestions, and the teachers may ask questions.

3) In the training class or school, where regular courses will gain value as they are based on the actual work in the school, where the supervisor teaches in the light of a first-hand situation.

4) In the School Council, where the Supervisor, with a knowledge of all the teaching as it actually goes on, can report and advise.

5) In personal interviews with teachers. No teacher, conscious of her responsibility, will resent the attempt of an experienced worker to suggest methods of improvement, books to study, and other sources of help.

THE MATERIALS OF TEACHING

Notice that this section is not headed "Curriculum"; this much-abused word, most enjoyed by those who never heard of its inflections, sadly needs defining anew.[1] The curriculum of religious education is the subject of this entire book; the curriculum is all that which we organize in order to form a purposeful experience for those who are learning; it includes lessons, but it includes all the course of experience through which we seek to develop purposes and abilities. The work in classes is part of that experience. Formerly we confined the work in classes to the study of a fixed series of lessons, and we were satisfied if the subject matter was studied and some parts of it seemed to be understood and remembered. The tendency was to regard the learning of those lessons as the end and purpose of the school. That made religious education, even at its best, simply a matter of organized instruction. But, to-day, since we have come to think of education dynamically—that is, as concerned with active powers in the lives of persons—our lessons become simply one of many means of enlisting those dynamics of persons, offering them something upon which they can act, in which they may have social experience. The real problem of the curriculum is not so much as

[1] For a recent discussion see the article, "Opposing Theories of the Curriculum," by Geo. A. Coe, in *Religious Education* for April, 1922.

to what shall be in the lessons—at least, that is a later problem, and the earlier one is as to the part that lessons and courses of study play in the total organized religious experience of pupils.

It is of very great importance that the boards of religious education, and all who have to do with lessons, shall fully understand the changes that are taking place, and that they shall to some extent be able to distinguish between the plan of organizing the total experiences of children—making it possible for them actively to share in social religious living, and the plan of simply organizing bodies of information about religion for their instruction.

Does this mean that we shall abandon lessons? Not at all. It will mean that we shall abandon the lesson-designed school, abandon the information-packing processes—that never have packed information, and turn to consider the great wealth of religious literature, history and philosophy, not as an end, but as a means toward ends in the lives of persons and in the life of society. Perhaps the best that can be done here is to indicate some of the principles that should weigh with the bodies arranging the study material for classes.

1. Gradation of material, so that it may come within the possible and normal range of the pupil's understanding, his sympathies, interests and needs. Gradation means selection according to capacities, needs, experience and purposes.

2. Reality, that is, that the subjects lie within the range of pupil's concepts of action, of things that are realizable, that they are not mere forms of words, phrases about the unknown.

3. Purpose. That one expects definite ideas, feelings and tendencies to action from the lessons, that

they have their place because they should stimulate pupils to think of themselves and of life in certain Christian ways, and to act thereon.

4. Pleasure, or satisfactions, that the lessons shall have in themselves elements that give emotional and intellectual satisfactions. The disciplinary task does not teach, except as it teaches aversion to the subject. But children really enjoy literature when it satisfies their seekings, their curiosity, their inquiry after meanings, their hunger for ideal fellowships.

5. Experience. That the study of a lesson is in itself a real experience, and its value depends on these elements; (1) its contacts with the pupil's reality of living; (2) the degree to which its persons and events pull him forward, suggest steps ahead, form purposes, and (3) the degree to which in imagination, he finds social fellowship. The last is highly important; to know the great lives of the Bible, of Christian history, is more than to know things about them, it is to have lived over their ways with them in thought and feeling. It is better to have walked and felt with Jesus, with Paul, with Livingston or with Lincoln than to be able to give the dates in their biographies.

6. Reach. That lessons must call for effort; must steadily engage on-going powers and leave us always farther than we were before because in them are elements just beyond us.

7. That all courses are but instruments. The test of teaching is not whether you have covered a course, but what you have done with lives.

8. That courses as they are now arranged are merely matters of convenience; that the lessons committees and the publishers live on earth, and not in any place of divine authority, and the responsibility of

the church is toward children and not toward boards or systems. That it is a wrong against society to accept any course without careful consideration—and it is not a deadly sin to discard or to re-arrange a course. That complete systems of lessons are one of our entangling mechanisms, and that committees must have the wisdom, or engage it, to make selections from the very wide range of courses and texts that are now available.[1]

[1] The Bureau of Information of the Religious Education Association will send particulars of the various courses of lessons now available.

Chapter IX

ORGANIZING GROUP EXPERIENCE

CLASSES

For several chapters we have been discussing the personnel of leadership. But leaders are more than organization cogs; they exist to lead. What are the next definite steps which these leaders must take? The answer is liable to be, "Of course they will do what Superintendents and Teachers always do." But we have agreed to take nothing for granted. Our answer is that they will do whatever is necessary for the enterprise of the church in religious education. They will do whatever is indicated by the educational principle that persons learn by active sharing of life, and that they learn the religious life by living actively in a religious society. Surely it is obvious that the first definite steps to be taken by the leaders will be to see to it *that each child has a religious society in the life of which he can actively share.*

The whole program of religious education rests at this point; here is the central, effective purpose of all organization, the creating of conditions under which children do in reality find themselves practicing the life of a religious society. If we fail to bring this about nothing in all that we may do is of any particular value. If we succeed fully in this we have succeeded in the most certain method of religious training. The very heart of the process of religious education is just in this matter of guiding our own affairs

and the affairs of children so that every one shares in a religious group life. If we were to try to express in the shortest possible terms what we mean by religious education, what is the central purpose of this study of organization, it might be put something like this, *to help every person so to live with other persons that they socially share in making a Christian society.* There is much more involved in that than the forming of a group; it involves every problem, activity, need, adaptation, development, form of experience that it is possible for persons to have together under constantly developing ideals and purposes; but, surely, its first step is that which brings a number of persons together, that which helps them to form an effective social group by seeing that they are of like degrees of experience.

The next step then is the organizing of groups that will work together. That is not, we must remember, a step taken in order that we may have persons gathered for purposes of education. It is a step which is *part of the educative process.* Associating persons is part of the experience which trains in Christian living. The group is important, not as an administrative expedient, but, as in itself, an educational factor. The group is necessary because it is exactly group-living that we wish to teach. Since our aim is that they shall learn the life of a society, the one outstanding essential is that they must have the life of a society as their experience. All this sounds like a long and roundabout way of saying that we should have *classes;* but it is not saying quite that. "Classes" means to most people that children should be brought into groups because it is easy to concentrate teaching, to use the mass system. Classes are conceived as bodies brought together for the sake of a lesson. Here, however, we

are thinking of organizing a group for the sake of its being a group, for the contact of lives, for the shared experience in the art of living with others, for common work of which a lesson and all forms of class effort are parts. For convenience we will use the term "class"; but it is necessary to keep the social-experience purpose dominant.

What is a class? One cannot state too strongly the necessity for insistence on the coöperating group purpose in the class. Taking some ten children of similar age and setting them in a room with a teacher does not make a class. Organizing them about a lesson course does not form a class. The vital and necessary thing, if religious training is to be accomplished, is that there shall be so many persons who will work together, who will share in a common experience, who will be able so to coöperate that the actual problems of Christian conduct that are natural to their ages will actually arise, so that they can help one another in response to Christian ideals, so that the group together can plan, and undertake, and definitely complete enterprises or projects which will afford the sense of accomplishment. These ends and ways of social organizing we need to keep in view whenever we think of forming classes; otherwise, at just this point, we lose sight of the fundamental, guiding educational principle of learning the Christian life by living it, and we slip back into the old formal organization for instruction alone.

The test of whether the class is this sort of group comes in three ways: (1) whether there is ordinarily smooth, coöperative life so that social friction is relatively unknown, (2) whether the group is able to plan and carry out enterprises of service in a coöperative

manner, and (3) whether the plan of class organization is merely perfunctory or really expresses the work of a coöperative group. On that plan of organization in detail see Chapter XVIII, "Organizing the Small Groups."

GRADATION

The social-group plan necessitates the graded school. The fact that there are differences in children, at different ages, differences physical, mental, in abilities and outlook, in habits and concepts, breaks up the wider society of childhood into the smaller groups of common outlook and abilities. The existing social groupings of children will be found to offer fairly reliable guides to the larger divisions in which they will work together in the church. Our grades, as well as our more inclusive groupings in organization, must follow quite closely the natural human-association tendencies of children.

The principle of gradation is quite generally accepted. But many schools that imagine they are graded are really only divided; children are segregated according to their years, or according to their school-grades. We often fail to realize that gradation is much more than regimentation by age; it involves *modification of all that is done according to the needs of those with whom it is done.* Classes are not graded until their separation is marked by differences in form of organization, method of guidance, and types of study and work, all determined by the needs and abilities of each grade. The graded lesson follows the gradation of pupils.

Two conditions, then, must be provided in each class if it is to afford the active, social, religious experience

of a group life to its members: we must organize so as to offer every possible stimulus to the action and thought of children so that desired religious purposes may be formed through their working together; at the same time we must so organize that their action is free, so that their living is real, involves their own thought, consideration, judgment, decision, will and action. We must seek recognized desirable ends and yet preserve pupil freedom.

These elements of good teaching are quite largely dependent on organization and administration. It is quite easy to organize class work so fully that the class is mechanized and teachers have no time to lead groups into free active answering to the stimuli offered; or it is easy to so encourage free activity that the response of any one group of children will make any kind of teaching impossible in every other group. These two principles of guidance and freedom would be exceedingly difficult of application where: the program is so crowded that only twenty or twenty-five minutes are given to separate class work, the teachers are held to any rigid or uniform "treatment of the lesson"; intellectual tests are regarded as dominant aims; classes meet in one large room, within sight and sound of one another; classes are liable to be diverted from their group activities and drafted to recurrent school campaigns; class-life is limited to a brief once-a-week experience. The plans of organization must provide, in order that the class group may really practice life together:

1. The freedom, and full responsibility, of each teacher to develop and carry forward a continuous group experience for each class.

2. The freedom of each teacher to determine the

activities of the class, or to help them determine their own, not by any prescribed routine of mental activities, but by Christian life purposes.

3. Ample time at each session to get the group consciousness under way and to start and develop plans of coöperative work.

4. Separateness of class rooms so that it is possible to be really active, so that the activity of the group may not be constantly suppressed by "Shhh! you'll disturb the school," or by the fear that the children will wake up their elders.

5. Separateness of class rooms so that any of the tools, the products and paraphernalia of activity may be used and may be kept separate and safe.

6. Opportunity, at least for a period of time, to own, control and operate whatever facilities may be necessary to service.

Such conditions are essential to the full reality of a group experience; they help, not to reproduce, but to make normal, as nearly as possible, the conditions under which any society would live and work together.

GRADED LESSONS

The principle of graded social experience affects vitally the selection of studies. First, *it makes studies essential,* because it is natural for children to seek to know in order to do; and it is natural, and desirable, for children to help one another, to coöperate socially in learning. Learning is part of childhood's normal coöperative experience. Alas, how frequently we make it abnormal by making the learning itself the thing to do, by setting up the lesson as an end instead of a means toward an end.

Second, it follows that *studies must be selected,* principally not from the viewpoint of what we would like children to know, but from an understanding of what they could do, what they might be led to desire to do. Many of the current lesson courses are designed in order that children may know the subjects that to us seem to be appropriate to the ages of different classes. The board or committee selecting work for classes should keep another purpose in mind, to help children discover the knowledge which they can use.

"Graded lessons" means not alone selection according to intellectual ability, but the determination of the lesson by the current experiences and the developing needs of those who study that lesson. And the graded lesson is not the end of adaptation; it is only a part of the plan which governs the whole of class work, that the class shall be a group in which the entire experience is graded so that it is the real, natural, living experience of every member. We soon find that such gradation lies a good deal beyond any sort of prevision on our adult part. We may do our best to select the right materials of study, to plan appropriate enterprises of service, to design suitable worship; but we must be prepared to give childhood a large measure of freedom, to make class-work flow spontaneously, freely, from their real interests, and thus to become truly graded as it definitely expresses the life of each group.

But gradation means progress. Lessons must be planned with reference to *the forward possibilities,* the reach and growth of lives. They must be planned to offer guidance and to furnish stimulus so that these young lives do actually move forward.

Size of classes. Each class is a social group, in fact

the class is the best of all possible units so long as it remains of a reasonable size, not over ten or twelve children. If the question was simply, "How many can a teacher teach?" there would be no reason for the small classes from the Junior department on to the Senior, at least none wherever separate classes were possible. But the deciding question is not as to how many can be persuaded to sit and listen, nor even how many can be brought under the guidance of one teacher; it is, how many will be likely to work together? How many children will form a coöperative group? If we are guided by children's play we might conclude that four would be the average in lower grades. But it is not enough to take the spontaneous playing standard; we should use the group as the means of enlarging the social abilities of children, so that they will learn to work with a larger group than they would naturally form for themselves. But, at the same time, our group must not be too large for compact, closely unified social experience.

Approximately, by departments, classes could well run:

Beginners or Kindergarten, Large groups from six to twenty in number.

Primary, small groups at table, six or eight in number.

Junior, small groups at table, not over ten in number.

Intermediate, ten to twenty in number.

Senior, ten to twenty in number.

Young People, not over twenty in number.

VARIETIES OF CLASSES

Every group that is planned so that it affords its members the experience of coöperation toward Christian ends must be regarded as a class, and every leader of such a group as a teacher. Such an identification will help us to break with the traditional notion of a class as a certain number listening to a lesson, or a number organized about the exigencies of lesson impartation. Every class is simply a group organized for coöperative group experience in whatever belongs to Christian living; every group thus organized is a class. This brings into the category of the organization of group experience, and of classes, all the clubs, societies, bands, guilds, troops, squads or whatever they may be called that are found in a church. It makes them all classes and part of the school system.

The children in a Christian home are a class with the parents as teachers.

The Babies' Band is a class with the leader as a teacher.

The Boys' Club is a class with the leader as a teacher.

The Dramatic Club is a class with the organizer as a teacher.

The Girl Scouts form a class with their Scout-leader as teacher.

So with Boy Scouts, Brotherhoods, Young People's Societies, Tuxis, Pioneers, or whatever it may be. So also—why not?—with the Baseball Club, the Basket-ball Club, with every athletic, social activity organization.

If we so regard all these groups we shall begin to have a new concern for their leadership, and for what

happens in them as a part of the unified teaching program. The School Council will be responsible for the selection of leaders, or at least for the provision of leaders whom the groups can elect; the School Council will be responsible for the place of each group, for its part in the whole program, for its coördination with all other parts and groups, so that the Council, with the Board of Education, alone could authorize the introduction and establishment of new organizations. The leaders would be responsible to the church, through the Council, for their teaching. They might have no lesson courses, nor ever give a formal lesson, but they are engaged in teaching nevertheless as they are directing groups of learning persons in the practice of Christian living. Under this concept which makes the organizing of group experience the standard and test of effective sharing in educational work, all those now scattered parts of the youth activities of a church are brought into unity; all are tested by a single scale; all come under the one scrutiny of the united organization; all have the helpful services of the Supervisors, of the Director, and the backing of the entire educational organization. And all are able to see that, in spite of many and wide variations, they are working, under essentially similar processes of social experience, toward a single, common end, the life of the spiritual democracy.

CORRELATION OF CLASS WORK

The Problem: Classes in the school on Sunday; classes in the week-day school; classes in special groups, as Missions, Scouts; classes known as play and work groups—how is it possible for any child to have

an orderly, unified experience, steadily moving forward in one direction?

1. *A unitary program,* planned by the board of religious education with the educational officers. This plan will show in detail:

1) The comprehensive scheme for the entire period of childhood and youth, with the part that each organization has to play.

2) The scheme for each department; the general steps of progress which it is hoped may be made in each cycle of years. The relation of every group of every kind, within the cycle of years of the department, to the departmental organization.

3) The details, grade by grade, by single years, as to: the purposes, concepts and ideals to be formed; the kinds of experience that are necessary; the elements of knowledge, and the part which each organization has to perform.

Such a program will take years for its formation. It will be under constant revision. But, imperfect as it may be, it should be platted at the beginning and should be in the hands of all workers.

2. *Departmental Unity.* Each three-year cycle to be regarded as a unit administratively. The Principal is the organizing officer; the Departmental Council meets frequently to consider the manner in which each organization dealing with children of its three years is carrying forward its part of the program. This Council develops a detailed program, expanding that portion of the general program which belongs to it, so as to show in very careful and exact manner, what is to be done. The conferences in the Departmental Council study the lessons, activities, organization, every part of the work, and make suggestions to the

Board as to changes. The Board has entire power to make changes, whether in types of organization, in activities or lessons or personnel.

3. *Unity in Purpose.* A sufficiently high purpose, clearly stated, constantly emphasized, worked into details of method, and made focal for the vision of all will do more than aught beside. A far-off splendid and realizable aim turns all in one direction.

Churches and schools are crying for correlation as though it were something to drop from heaven, or from some board upon them. But it depends on them; it depends on knowing what they are doing; on doing what is worth knowing, on causing all to know what is to be done, and then on working out unified plans through sizable units, such as the departments, and localizing responsibility there.

Chapter X

ORGANIZATION BY SOCIAL EXPERIENCE GROUPS

DEPARTMENTS

In order to follow the plan of providing every person with the experience of life in a society practicing the Christian way it is necessary to form social groups that (1) shall be composed, within reasonable limits, of persons of like experience and abilities; (2) shall be of a size which makes it possible for the members to actively share in group living, and (3) that shall form a series of progressive steps of learning, experience, fellowship and service. This is the basis of the organization of the departments described in the pages following.

INCLUSIVE DEPARTMENTAL ORGANIZATION

But we must not think of the customary departments simply as divisions of the church school; we must learn to see them as the groupings of all persons of certain stages of life for all the purposes of training in Christian living. *They are departments of the total social life of the church for the young.* They must express our efforts to provide a unified, coördinated and fairly complete program for all lives within each group. They represent the rough gradations in our attempt to organize the educative social experience of all these lives. Therefore the program of each department is concerned, not only with the work of the

school, or schools, but with all that can be provided for the religious needs of its group. It will include whatever societies, clubs, activities and ministry the whole church can design to make the lives of its members complete.

Taking up each department we shall accept the school program as central and then show the place of other types of work. The school program is central. It is, at present, our most direct effort toward religious training; but it is by no means limited to lessons and classes. It is the organization which must gather up and relate all that takes place with the lives of all children.

Defining a department: All those persons, agencies and activities which belong within a certain short period of years in the religious development of children and young people.

The periods of years were determined [1] after a study of the growth of children with an attempt to discover groups that work fairly well together, that have like social experiences outside the church, like needs, and are capable of common work. The three-year cycle plan may not be wholly ideal; but it makes a close working approximation to the larger gradations, the general levels of the developing social experiences of children.

THE HOME DEPARTMENT ("CRADLE ROLL")

The old name "Cradle Roll" should be abandoned. The work of this department is something much more

[1] It was worked out, after much careful study, by the Religious Education Association in 1914, and adopted by the International Sunday School Council in 1921.

extended and much more serious than that of makin up an enrollment of persons who are in their cradle It is concerned with all those who are not yet of scho age and who are still under the sole educational ca of their parents. Its principal work is to coöpera with parents in organizing religious training throug the life of the family. It, therefore, has the maj duties usually comprehended under "The Home D partment"; it seeks the religious training of paren and those at home, but it directs attention, not towa doing things for parents but toward leading paren to do things with and for their children. Its field the extension of the school into the home; its duty to lead parents to become fully responsible for the children.

AGE-GROUP

All those not of school age.

OFFICERS

1) *Principal of The Home Department* whose d ties are those involved in organizing the means of e tension into the families; to secure a record of a both parents, home workers, and little children in th department; to secure systematic reporting on t work done in families; to plan—with the board education and the school officers—the materials study; to help parents; to arrange for the distributi of material; to send on, at regular intervals, to t head of the Kindergarten Department, the names those who are old enough to proceed into this depa ment; to organize the conferences, lecture courses a other means of training parents.

2) *Teachers.* Of course, if there are persons to be taught there must be teachers, and whom should these be but the parents? We now see that this, first proposed by Professor Coe,[1] is the only logical thing to do. But it will not do simply to count parents as teachers. The organization must provide for their training for this work; it must enroll and recognize them as teachers, and it must call on them to give an account of their teaching. It will be necessary to watch lest, having called them to teaching, we stress too much the customary and formal aspects of teaching and count too much on lesson courses. The very fact that their work must be often informal, constant, touching lives at every hour, under many circumstances, including many variations—family worship, conversations, private prayers, answering children's questions, guiding action, training in social relations —makes yet keener the necessity for thorough provision for parents' conferences, for leaders who are capable of meeting the problems of home-training sympathetically and skillfully, and for a larger recognition than the church has yet given to the tremendously vital, primary and fundamental religious opportunity and power of family life.

3) *Supervisors of Home Department.* Persons, chosen with great care, to aid parents and workers at home, by personal visitation and counsel. With the Principal they plan to become the trusted friends of parents. They should be especially trained in the problems of child-training. But their immediate task is that of developing the plans which can be used in families for training children in religion. This will often include the use of lesson courses; but not always, for no

[1] In "A Social Theory of Religious Education," at page 242.

uniform method can be applied to all homes. It will also include training children in song, prayer, the use of good books, and in those many simple duties which children can take up and in which they share in the social activity of the family—all to be effected, not directly, but through the parents as home teachers.

4) *The Home Librarian.* One who will make a specialty of knowing two classes of books: the books which parents need for their guidance,[1] and the books which their children need.[2] At few points do families need and welcome help more than here. The Librarian should be always ready to render personal assistance in selecting books, and he may send out lists through the Supervisors.

5) *A Church Committee on Religion in the Home.* Some churches have found such committees very helpful.[3] They have: conducted lecture courses for parents, conducted conference hours on home problems, arranged exhibits, conducted excursions for children to places of religious interest, gathered loan libraries for parents and for children; arranged to bring all little childen to church for special services; cared for any special cases of need; enlisted the aid of children at home in good causes.

[1] See a Bibliography on "Religious Nurture in the Family," prepared by M. E. Moxcey, circulated free by the Religious Education Association; the pamphlets published by denominational boards, especially Episcopal, Presbyterian, Presbyterian in Canada, Baptist, Methodist. And for more comprehensive works: "Religious Education in the Family," H. F. Cope; "The Mother-Teacher of Religion," Anna F. Betts; "The Training of Children in Religion," Geo. Hodges; "Parent and Child," H. F. Cope. The Training of Children in the Christian Family, L. A. Weigle.

[2] Secure the lists of The American Library Association.

[3] See pamphlet published by The Beacon Press, Boston, "A Committee on Religious Education in the Home," Mrs. M. Louise C. Hastings.

6) *Departmental Secretary.* To aid the Principal, Teachers, and the Supervisors. Necessarily much work must be done through the mails, and there will be a large amount of recording of cards.

NEEDS

1) *Record forms* for enrolling names of children.

2) *Family record forms,* so as to show the group in any home.

The first record should be prepared with a view to containing ultimately a full account of the progressing life of a child through the school and church. These cards should include the following information:

Name (in full)..... When born..... Where born .....
Name of Father..... Nationality.....
Name of Mother..... Nationality.....
Home address.. Telephone number.. Summer address...
Occupation of parents.....
Date of enrollment in Home Department.....
In Kindergarten.....
Transfer to, or entrance into Primary I.... II.... III....
Junior I... II... III...; Intermediate I... II... III...
Senior I.. II.. III..; Young People's I.. II.. III.. IV..
Date of joining Church membership...; Date of transfer...
Record of Occupation..... Work in Church .....
Reverse side: Ruled for notes on life of child.

NOTE: This is the permanent record personal card; it should be on good stout first-grade Bristol card, so as to wear through years. For its preservation there should be a dust-proof file.

It might be wise, instead of using the current grade names, such as Primary, Junior, etc., to substitute a regular series of grade numbers running from 1 to at least 16, and covering the grades of elementary, high-school, and post-school years. This would prevent the cards being obsolete when these names are changed.

3) *Parent-Teacher Report Cards* showing such items as: stories told, books read, social activities, lessons.

4) *Observation Aids.* The following forms, among others, were prepared in classes at the Union Theological Seminary. The first form, in particular, has been used very successfully by Miss Mary E. Rankin to secure the coöperation of parents in the study of the children in her Beginners' Class.

1. On Social Behavior of Children

a—*Preliminary Letter.*

My dear Mr. ——

Would you be willing to coöperate with us in trying to find out what capacity for social behavior children up to 8 years have?

Our reason for writing to you is this. We are trying to determine children's capacity, their problems and needs, as a basis for planning new courses of study for children of beginners, and elementary groups.

Will you let me know if you are willing to keep records for the next two months in the accompanying note book? Full directions will be found on a separate sheet.

Sincerely yours,

b—*Scheme for Recording Children's Social Behavior.*

Child's Name..... Date of Birth.....

Situation in the Home (Kind of Control)

Is it autocratic—dictated by grown-ups? or

Is it democratic—shared by grown-ups and children?

Describe your policy with the children in the note book, if you wish to.

Social responses in the family group (Read through)

1. To what extent is your child responsible for himself? Example: Does he dress himself? Play alone when necessary? Is he responsible and independent?

2. To what extent does he adjust to brothers, sisters and playmates? Example: Does he coöperate in his play? and is he willing to share?
3. What part has he in the housekeeping and household management? Example: Is he responsible for his own toys and other possessions? Does he do errands? Does he make his own bed? Has he any other daily responsibilities or share in other family problems?
4. Describe the child's reaction to matters outside the home, such as school, amusements, philanthropic interests of the family, Sunday school, church, stores, etc. What does he say or do about these things?

Will you for the next two months record in the accompanying book, as many times as possible, cases of social behavior, under any or all of the above four headings?

c—*Note Books*

A blank note book was provided for any who were at all interested, so as to make the recording of observations as easy and attractive as possible. The note books were returned to the School when the period of observation was completed.[1]

5) *Clerical facilities.* This department will call for much correspondence, and its success will depend largely on the full maintenance of records. It should have a special desk, set of files, and space for its work in the school offices.

6) *Transportation.* To aid the Supervisors in visiting homes, and occasionally to aid parents in reaching conferences and in bringing children to school and church.

[1] All the above, on detailed observation is taken from a pamphlet, prepared by Prof. H. Hartshorne, of the University of Southern California, entitled "Coöperative Study of the Religious Life of Children," and published, for free distribution, by the Religious Education Association. All parents are invited to send for this valuable aid, and to make reports on their observations to the R. E. A.

7) *Books.* Principally the books, which should be a part of the general Worker's Library, for parents and for supervisors. But a splendid work could be accomplished by gathering and loaning the best books for parents to use with children, books of stories to tell, and to read, books which would help to form a right standard for the home library.

8) *Music Records.* To be used at the parents' conferences to show what is available for the home, to be loaned to homes that cannot purchase.

9) *Pictures.* For the room where parents' classes and conferences meet, to be loaned to families, for children's rooms, to be used to show what is available. Sets of the Perry Pictures, Wilde Pictures, Prang Pictures, and others.[1]

The last three groups of materials will be found especially useful at the meetings arranged for parents. Commonly such meetings soon die a natural death for the lack of natural nourishment; they are theoretical discussions of abstract matters; but parents want to know what to do, and what to do it with. Have the usable materials at hand.

Room. Let there be one room, used for other purposes, but recognized as the location of this department, where the parents' meetings are held, where the best pictures hang permanently, where the materials are always at hand, a room with the atmosphere of the department.

WIDER RELATIONS

If we have been thinking only of the school we have missed the essential point as to this department; its

[1]On Sources of Supplies see Appendix C.

officers and workers are all concerned with little children everywhere, with their homes, with their everyday experience. The Home Department is a seven-day-a-week affair. Its leaders must be thinking all the time of every possible means of enriching the lives of children through their parents, in their homes, in their free play. They must be looking out over the community to see in what ways it makes for or against richer and more Christian living for little ones.

Chapter XI

KINDERGARTEN

"BEGINNERS"

It is surely time to drop the meaningless title "Beginners" and adopt a title for this department which will more accurately describe its work. The old title indicated what ought not to be true, that this was the beginning of religious training. There is advantage in using the title commonly used for the same grades in the public school, both because it will be commonly understood and because it describes the prevailing type of work.

AGE-GROUP

Four, five and, sometimes, six; those just under the public-school first grade.

OFFICERS

1) *Principal of the Department.* The members being old enough to attend school will be organized largely with reference to that fact. Usually the principal should be a woman, preferably one of actual experience in school work, and, in any case, one of some training for this work. It is important that she should understand the special methods used with little children. In fact all the work of this department is pecu-

liarly dependent on expert guidance based on knowledge of the physical and spiritual natures of children and on sound educational theory. It is not enough to select a competent kindergartner, for many kindergartens are blindly following a little knowledge of the teaching of Froebel without realizing how largely his fundamental thesis has been outgrown and without understanding the particular social religious needs of children.

2) *Director of Worship,* with the duty of supervising training in worship, especially through music and song. It is not enough to select a good pianist; the work demands one who knows what to play, who knows why music is used and who can, if the department is a large one, direct the work of several assistants. It is difficult to overstate the harm that may be done by ignorance here, the harm of leading children to sing bad and foolish songs, by perverting their taste and storing in their minds ridiculous sentiments and misleading religious concepts. It is difficult to overstate the good that may be accomplished by one who is wise and sympathetic, one whose training and taste fits her to bring these children into the rich world of art and worship. She will have charge of all music and will organize all worship.

3) *Teachers.* Our fixed connotation of a teacher as one standing up and telling things to a class gives place here to that of the play-work-worship leader of a group of children. Usually these groups will consist of up to twenty children and with each teacher there will be from two to four assistants, sitting with the group and aiding in the work.

4) *Custodian,* who has charge of all the materials used by this department, preparing it for use each

week, and caring for its safe keeping. A young worker is likely to be quite competent for this duty.

5) *Departmental secretary,* to enroll all students, to aid teachers in keeping the class records, to pass on to the general secretary the necessary information for the student's permanent card, to prepare the annual reports of the department, and to care for the funds belonging to the department.

6) *Hostess,* to receive the mothers and other visitors who usually come to this department, to see that they are comfortably and unconspicuously seated. A good hostess will help the children as much as the parents by keeping the latter out of the way of the former.

EQUIPMENT

1) *Room or rooms.* It is not wise to try to care for more than twenty-five in one room. Each room should be especially designed for the use of little children, with good sunlight, dry, well-ventilated, easily accessible from the main entrance, walls with light colors, home-like cheery hangings, good linoleum or cork floor-covering. Each room should have its own ample cloak room and a spacious lavatory with toilets especially for children.

2) *Piano in each room,* preferably one of the smaller school pianos now on the market, as these can be easily moved.

3) *Tables.* (a) Sand-table, standard kindergarten design, low with wide rail; (b) Work tables for the older children in the department, fitted to the little chairs and suitable for hand-work and for study groups. These tables should be of the size of card

tables, so that four can work at any one or several may be placed together. All should be painted or enamelled of a neutral color, not of the usual staring red, but in a warm French gray or gray-blue.[1]

4) *Chairs,* of course of the kindergarten size and height, painted uniform with the table, solidly built, not liable to tip or fall over, and easy to move.

5) *The walls,* especially prepared in sections, not with the usual gloomy blackboards, but with sections of dark green so that color-chalk work can be done by the pupils, at heights of from fifteen to forty inches from the floor. Panels in the wall can be swung on hinges so as to use both sides. Some small blackboards, made to stand against the walls can be used when needed. And it is possible to provide for the color work with portable sections. Screens can be used for this purpose and, also, for hanging the paper-cutting and similar work.

Physical Appearance. If we do not organize to teach religion through beauty we shall miss one of our largest opportunities. Art is not some strange, esoteric, faddish affair to children; art is the beauty, the ideal reality of life. To them nothing is more clearly understood than the fitness of things, nothing speaks more precisely than the beautiful. No matter what their environment may have been they are keenly conscious of the concrete, the physical objects about them. While words slide ineffective off their minds forms become fixed in memory. Let any one think back over early childhood, especially over memories of the church, and note how vividly the forms of objects recur. By the fitness and beauty, the cleanliness, the cheer and

[1] On Supplies and Equipment, see Appendix C.

color of our physical provision for children we are speaking to them of Christian loving care in the terms most easily understood.[1]

The dirty, tawdry, dismal Sunday-school rooms that one finds in many churches, the signs of carelessness, of indifference to health, and disregard of form and color, speak of adults who have become, not only indifferent to beauty, but who have become indifferent to children, who are willing that children should think that religion is associated with one of the dirtiest, and least efficient, least pleasing of all the provisions for their needs.

The best, the most cheerful, the most beautiful room in this larger religious family should be for the least ones in it, just as we all delight to offer the best to the least at home.

6) *Cabinets,* to keep the supplies, fitted with shallow drawers below and either larger drawers or open sections above. Do not try to use old, discarded furniture for this purpose. Paint all in colors harmonizing with the general scheme. In new buildings these cabinets should be built in. Some schools have the blackboards built into the cabinets so that by swinging open the front the board is disclosed. Study the catalogues of good school-equipment houses.

7) *Pictures* on the walls, not too many, but rather a few good, cheerful and standard works; there are available excellent photographic reproductions, in large sizes, of the great religious pictures.

8) *Books,* of music, play and games, simple dramas and programs for the teachers. The books for loan in the Home department may be placed here so that

[1] See "The Use of Art in Religious Education," A. E. Bailey (Abingdon Press).

children will see them, and parents may come and make selections with the aid of their children.

9) *Supplies* will include: sand, chalks, plasticine, materials for paper-work, pasting, hand-work of all kinds, models, magazines, blocks, toys such as can be used in rough reproductions of biblical and missionary scenes.

10) *Records.* (a) For each teacher, and assistant, an individual card for each child under her care—each assistant having so many children specifically assigned to her. This card should not include items as to attendance, etc., but should be the teacher's record of the pupil's work—disposition, attitudes, problems, needs—in fact the kind of record one would keep to aid in guiding the child's development. These cards should be held as confidential—not placed on file, but they would be found valuable in furnishing information for the teacher who would next have that child. (b) Grade cards, one for each grade or age-group, having the entire enrollment for that group and showing attendance; the secretary would report absentees to those responsible to call on families during the week. (c) Class cards, one for each class, recording attendance, by totals, offering, and work accomplished each week.

CORRELATION

The Department includes all that can be organized for its people at any time through the week. The "Little Mission Bands," "Tiny Helpers," "Story-telling Hours," and whatever may be arranged for children of from four to six, comes under the direction of the Department. No new group is organized, no new pro-

gram offered without the c of the officers of the department.

BOOKS THAT HELP

THE DAWN OF RELIGION IN THE MIND OF THE CHILD, *E. R. Mumford* (Longmans).

FUNDAMENTALS OF CHILD STUDY, *W. E. Kirkpatrick* (Macmillan).

A STUDY OF THE LITTLE CHILD, *Mary T. Whitley* (Westminster Press).

SCHOOLS OF TO-MORROW, *John Dewey* (Dutton).

Possibly the best single book on this department is THE BEGINNERS' WORKER AND WORK, by *Frederica Beard* (Abingdon Press), but all officers should study some of the textbooks prepared for pupil-work in these grades, particularly A COURSE FOR BEGINNERS IN RELIGION, by *Mary E. Rankin* (Scribners).

Chapter XII

PRIMARY DEPARTMENT

AGE-GROUP

The years six, seven, eight—the first three years of the grade schools. It is usually best to begin here the regular gradation of pupils, and to allow them to follow in the church school their progress through the public school.

OFFICERS

1) *Principal of the Department.* An opportunity for a practical educator. Departmental principals are much more than officers presiding at the Sunday sessions; they are the *organizers of all work for the children of their grades.* They will organize the department in the church school meeting on Sunday, planing the division of time, responsible for the presence of teachers, coöperating with every officer; but they will also plan a coördinated and full program for every aspect of religious training for all their people; they will know what is being done in the week-day school; they will be in a position to advise as to the forms of social, recreational and other activities which it is desirable to develop, the organizations which are necessary, and the expense which will be incurred. The principal of each department is the directing and coördinating officer responsible for working out a real program of religious training for all the time of all in that department.

2) *Director of Worship.* Immediately responsible for the group exercises of worship, for all music, for aid to teachers in planning worship in the classes.

3) *Teachers,* selected for this department, who will work in it continuously, usually remaining with each class three years as it goes through the department.

4) *Secretary-Treasurer,* to care for the records of the department as a whole, class records being kept by teachers, and transferred, so far as permanent matters are concerned, to the permanent record by the departmental secretary. This office also receives, records, and passes on to the general treasurer the gifts from this department; in case of special funds raised for departmental purposes, these are expended through the secretary-treasurer.

5) *Custodian,* to care for the supplies, text-books, materials used and all the property of the department; to see that all that is needed is on hand and ready at each session, that it is stored properly and that all equipment is kept in working order.

6) *Pianist,* under the Director of Worship, to aid in the group worship and in classes where song is used.

7) *Departmental Representative* on the School Council. One of the pupils, carefully chosen and elected by the pupils of the department to represent them on the School Council.[1]

EQUIPMENT

1) *Rooms.* Separate, sound-proof rooms for each class, with provision for the assembly of all the de-

[1] See Chapter XVIII on "Organizing Small Groups" and XIX on "The School Council."

partment, or for the assembly of this department with the next one.

a) Class rooms: The best primary work is done with groups of six or eight seated around suitable tables, and the best conditions call for separate rooms for each group. It is not possible to carry on good teaching, with children so young, where the groups are crowded closely together in one room. Where there is ample room, where the groups are far apart and thoroughly separated by high screens, fairly good class conditions are possible. Separate rooms are highly desirable; they should never be less than 12 by 12, always with direct light from outside, above ground level, but not up more than one flight of stairs, with lavatories and cloak rooms accessible.

b) Assembly room. Sometimes it is practicable to have a separate assembly room for nearly every department. But it involves a serious waste of space to set aside a room for this purpose alone. One assembly room can be used by both Primary and Junior, either—in smaller schools—by having both meet at the same time, or by having the worship of one while the other is in classes. The tendency to make this assembly room central to a square of class rooms is bad, resulting in poor lighting and in poor architectural setting. This room should have outside light, comfortable seats, dignified equipment suitable for services of worship. Our anxiety to have separate assembly rooms for each department is working much harm as it forces these groups to meet under physical conditions most unfavorable to worship.

For the greater number of schools it would be better to have just two large rooms especially designed for worship, one the church auditorium—where older

departments would meet, and the other a room fitted up with equal care, situated in the school building, really a large chapel but designed throughout for children, where the younger departments would meet.

2) *The platoon system.* It is possible to provide for all grades by rotation in the use of two such rooms for worship. Assuming that the Adults and Young People do not need separate services of worship, since they will all attend the church services, we have to provide for four departments, Primary, Junior, Intermediate, and Senior. *Plan A:* The first two departments each Sunday can alternate in the use of the chapel—while one is in class rooms the other would be in assembly; the Intermediate and Senior would meet in the church auditorium under the same plan. *Plan B:* Intermediates and Seniors alternate in use of the chapel during the hours for church school; Primary and Junior alternate in use of chapel during the period of church services.

No school can afford to neglect *the physical appearance* of either class rooms or assembly rooms, especially with younger children, for these people learn more directly through eye than through ear; to them the fitness and the beauty of the concrete speaks most forcibly on the meaning of religion.[1] See suggestions under "Kindergarten."

3) *Tables,* one for each small class group. Not the church-banquet tables, not boards set up on horses, but tables designed for children up to eight years of age and planned for a working group. For eight children a table three by eight is large enough. School furniture firms make a number of suitable types.

[1] For a full treatment of this subject see "Art and Religion," by Von Ogden Vogt (Yale University Press, 1921).

4) *Chairs.* Special chairs for children, movable, painted in gray, green, or finished in natural wood.

5) *Walls* panelled so as to permit of chalk work. Panels that swing out are useful. Do not use *black*-boards, green surfacing is better.

6) *Pictures,* placed in fixed panels of walls, also pictures in portfolios, and single large pictures for occasional use; maps and simple charts. Let children make their own pictures on large sheets of paper.[1]

7) *Cabinets and book-cases* for the purposes described under "Kindergarten" and for storing the pupil's work, for the materials which they will collect, such as specimens from the woods and fields, and objects of historical or current interest related to their work.

8) *Books* of worship, of stories read in class, of reference for children.

9) *Supplies.* Lesson materials, paper, chalk, etc., for work at the tables, shears, cutting board, passe-partout.

10) *Records* (See under "Home Department"). The pupil-card remains the same, being used through all departments. But there is, also, a departmental card, used for the same pupil through this department. It may be something as follows:

Name .....
Date of admission to Primary.... Age.... Birthday....
Date of promotion to Grade II..... to Grade III.....
Lesson Courses in Grade I.....
Lesson Courses in Grade II.....
Lesson Courses in Grade III.....
Other organizations (in which pupil belongs).....
If dismissed, name of other school.....

[1] For lists of pictures see "The Use of Art in Religious Education," A. E. Bailey (Abingdon). Also Appendix C at end of this volume.

CORRELATION

There are, often, many societies, clubs, bands, etc., to which children of the department may belong. Those within the church should be organized only with the approval of the officers of the department. Their work should be supervised by the supervisors of the school. Every teacher should know, and show on the pupil's card, just what other group the pupil may be in. When the class is organized for a week program, instead of a one-day program, many of the smaller societies become unnecessary. But when children desire to form their own groups for special purposes these may have their own forms of organization, each being recognized as integral in the work of the class or the department.

The week-day classes of the church school. These classes will follow the same gradations as the public school and the Sunday school. Correlation will be effected through: (a) the common control of the two groups of classes, of curriculum, and programs, by the church board of education; (b) by constant conference and coöperation between week-day teachers and Sunday teachers; often these are the same person, (c) by programs of play, social gatherings, activities all worked out in common, (d) by common supervision, and (e) under the coördinating leadership of the principal and officers of the department.

BOOKS THAT HELP

Child Nature and Child Nurture, *E. P. St. John* (Pilgrim Press).

Handwork in Religious Education, *E. Wardle* (University of Chicago Press).

THE PRIMARY WORKER AND WORK, *Marion Thomas* (Abingdon Press).

PRIMARY METHODS IN THE SUNDAY SCHOOL, *E. Munkrees* (Abingdon Press).

METHODS FOR PRIMARY TEACHERS, *Hazel Lewis* (Abingdon).

THE WEEK-DAY CHURCH SCHOOL, *H. F. Cope* (Doran).

Chapter XIII

JUNIOR DEPARTMENT

AGE-GROUP

Nine, ten, and eleven; approximate grades three, four, and five of the public schools. Classes will follow these grades. Boys and girls will meet together.

CLASSES

Where the supply of good teachers is sufficient, and where there are enough separate class rooms the best work is likely to be done in groups of not over ten. But it is much better to have twenty pupils with one good teacher than two groups of ten with two poor teachers. And it is better to have twenty in one large room than to have groups of ten both occupying the same room. Where each grade has to have several classes the A and B sections of the public school may be followed, first, and then, within these, groups organized on the preferences of children; they should be aided in forming their own groups.

OFFICERS

1) *Principal of the Department.* The coördinating officer responsible for all work, in all organizations, for all children in the department's three years.

2) *Director of Worship.* Besides the organization of the services for the department, and the aid to

teachers in classes, there is unusual opportunity, during the Junior years, in training children in religious music. They are not too young for chorus work, for pageantry and simple dramatics, and they thoroughly enjoy it. All the training in worship for all children of the Junior years should be under the direction of this officer.

3) *Teachers,* specializing in the work of this department.

4) *Secretary Treasurer.* Duties as in other departments.

5) *Custodian,* guiding the pupils in the care of equipment and materials. This duty offers a fine opportunity to lead children into service in the church.

6) *Work-play supervisor.* A special officer for this department only in the larger schools; in smaller schools the same officer will care for this work in several departments. But, in any case, this officer will need departmental assistants: a man to guide the play of the boys and to plan and direct their shop and handcraft work; a woman to guide the play and the hand work of the girls. Responsible for guiding these forms of work for all children of the Junior age.

7) *Departmental Representative* on the School Council, one of their own number, elected by the students.

EQUIPMENT

1) *Rooms:* (a) Class rooms, separate for each class; may be on second floor, with suitable lavatories and cloak rooms accessible. Usually it is best to plan fairly large rooms, to accommodate twenty pupils, and to allow them to work at tables.

(b) Assembly room. See the discussion of joint use of same room with the Primary Department.

(c) *Work Room, or Shop.* The class room may be used for the girls' work when it is of the traditional type; but both girls and boys will need a room fitted up with the simple requirements for hand work, a room where chips and shavings will not be taboo. Pupils must have opportunity to make things for others. They have, also, rendered good service in keeping the equipment of the school and church in repair. At this age few opportunities are more attractive than those of a large room with rough benches, plenty of old boxes and miscellaneous materials for *making things;* recently one group of Juniors had the time of their lives in an old shop making, out of what others had discarded as junk, all the equipment for a rather elaborate dramatic setting.

(d) Play room. See the discussion of Recreational Facilities. One complete recreational equipment should suffice for all departments.

(e) Lavatory, specially designed equipment, drinking fountain, all easily accessible.

2) *Tables,* about twenty-seven inches high, firm, some folding, stained or painted, one for each group of four, to be placed together at times.[1]

3) *Chairs,* all of special height from floor, graduated sizes, none over fourteen inches, some without arms for use at the tables, others with book-rest on right side for use in classes not using tables.

4) *Walls* with some fixed green writing boards, panels for pictures, for charts, drawing and handwork made in the class; all walls decorated in light colors. Also, on the walls, but in dust-proof cases,

[1] On Supplies and Equipment, see Appendix C.

sets of maps, rollers for charts, hymns, memory passages, pictures, photographs. Beside the purchased maps pupils will make large charts of their own community, maps of other lands. The expensive relief maps may have to be shared with other departments, but they should be regarded as essential equipment.

5) *Pictures,* beside those on the walls, collections of good pictures in portfolios, sterographs, lantern slides.

6) *Stereopticon,* or a good projectoscope; the instruments may be shared with other departments.

7) *Phonograph,* with records carefully selected.

8) *Cabinets* and book-cases, to contain supplies, materials for work, student collection and museum material, the permanent possessions of the classes; the departmental collection of music books, cantatas, etc.

9) *Supplies,* including lesson material, paper, paste, shears, string, flour and pulp for maps, and whatever is needed for hand-work. A record-book or diary for recording the history, the work carried on and the projects accomplished by each class.

10) *Records.* Teachers' Class book, and individual departmental record cards.

11) *Library.* There are advantages in maintaining special departmental libraries, containing books selected for the age group, and allowing the pupils to manage the care and distribution of the books.

CORRELATION

The situation here becomes more complex. Juniors are likely to be subject to the calls of: Sunday school, week-day church school, Scouts, Mission Band, Junior

Young People's Society, and a variety of Clubs and Bands. If the church is responsible for the training of children it is responsible for an orderly program of training. No organization should be countenanced, given room, facilities, or any sort of recognition unless it is approved by the Board of Religious Education. Then its field and responsibility should be clearly indicated in relation to all other types of work. And then the direction of all organizations for the Junior years should be definitely committed to the principal of the Junior Department.

The week-day classes of the Church School. All the classes of this department meet for regular instruction during the week; they often include the children of other churches and of no church. But each church is responsible to see that the program of instruction and work is coördinate with that in the Sunday school, or, it may very well be, since the week-day instruction is more extended, and often more carefully arranged and conducted, that the Sunday instruction is properly related to that program.

Scouts. The leaders appointed by the church Board, members of The School Council, reporting to the Board, required to arrange their schedule by agreement with other agencies through the Board. This valuable organization, for boys or for girls, when under right guidance, may be highly useful in caring for the greater part of the free recreational needs of children. The organization has an excellent, diversified program of interesting work. Departmental officers should understand that program; classwork in the schools should be related thereto; the special occasions of the scout's training should take place in the church. The program of work may be so guided as to give

pupils opportunity for many forms of service directly related to lessons.

Junior Endeavor, League, etc. Not competing organizations. Only advisable where they develop out of the group life in the department and where they meet real needs of children. Under direction of the church Board of Education. Children should attend, not as spectators in a desultory imitation of a church service called a devotional meeting, but under a desire to form social groups for work and worship. No overhead organization, anxious to perpetuate its machinery, should force superfluous and conflicting organizations or operations on the church program. The question will arise, *Is there any need for this organization?* Not where the department is fully organized, where its groups are properly led and a definite program offered for them. Since children, where their time schedules permit, enjoy meeting in the week, let them meet in the same groups as in their other classes; let the department have its meetings for worship and service in the week or on Sunday afternoons; but beware of the over-crowded program, with so many conflicting interests that none of them has a chance for full development. Most churches would be better off without this organization and with a properly organized department in which the officers were planning a full, week-around program for all needs.

Mission Bands. All that is now accomplished by these groups could be much better done, in closer relation to study work, and with much saving of machinery and of the energy of children, if the department officers and teachers planned to lead the classes properly into missionary participation. We need to integrate "Missions" into the total Christian program for the

world. To the children Missions must mean not this or that society or special cause, but the developing purpose to bring all men into God's family and to cause them to share in all that Christian family living can mean. For them the missionary purpose must be as natural as home and church. Can we give Missions a right place without special organization? Not unless we integrate its purpose in the training of teachers, in our current instruction, in the purposes of the department and the church.

BOOKS THAT HELP

The Junior Age

CHILDHOOD AND CHARACTER, *H. Hartshorne* (Pilgrim Press). (See the bibliography in this book.)

A STUDY OF CHILD NATURE, *Elizabeth Harrison* (Chicago Kindergarten College).

THE PUPIL AND THE TEACHER, *L. A. Weigle* (George H. Doran Company).

Methods with Juniors

JUNIORS—HOW TO TEACH AND TRAIN THEM, *M. J. Baldwin* (Westminster Press).

HANDWORK IN THE SUNDAY SCHOOL, *E. Wardle* (University of Chicago Press).

HANDBOOK OF GAMES AND PROGRAMS, *W. R. LaPorte* (Abingdon Press).

JUNIOR DEPARTMENT ORGANIZATION AND ADMINISTRATION, *I. M. Koontz* (Otterbein Press).

MISSIONARY EDUCATION FOR JUNIORS, *J. G. Hutton* (Missionary Education Movement).

Pamphlet—COÖPERATIVE STUDY OF THE RELIGIOUS LIFE OF CHILDREN, *H. Hartshorne* (Religious Education Association).

Chapter XIV

INTERMEDIATE DEPARTMENT

AGE-GROUP

Twelve, thirteen and fourteen; approximately the grades six, seven, and eight of the public school. The period of the beginning of adolescence.

CLASSES

Here larger groups, up to twenty, are always practicable; all their school experience is in this direction, and the work they will undertake permits of fairly large groups. Boys and girls in separate classes, even though this means small groups. Gradation will follow the school standing of pupils.

OFFICERS

The same officers will be required as in the Junior Department, but there will be changes due to the needs now arising with the pupils. Teachers should be of the same sex as the members of the class. The Director of Music should be able, not only to carry forward the work in worship, the group singing, but also to organize an orchestra. The Supervisor of Play-work will have his largest opportunity with this group. He must be much more than an athletic coach; he must know how to organize group play, how to develop

team-work, how to get his boys and girls to take over the responsibilities of leadership.

All officers will coöperate here with the plans for organization of the classes, with the movement toward the self-direction of pupils. At every point the leaders must interpret their work in the light of enlarging powers and greater abilities of social coöperation and direction on the part of pupils.

The *Custodian, and the Secretary Treasurer* will be chosen from the students.

Departmental Representative on the School Council elected by the pupils from their own number.

1) *Rooms:* (a) Class rooms: All should be large enough to accommodate at least twenty chairs, with arm rest, two large tables, desk, cabinets and bookcases, easels, and leave a sense of ample space for movement; some rooms should be larger, of sufficient size for the social gatherings of young people.[1]

(b) Assembly room: It is very doubtful if it is necessary to provide a special room for the worship exercises of this department. It is much better, so far as worship is concerned, that this department and the Seniors should rotate in the use of the church auditorium whenever that has a proper setting for worship. However, this is not possible where the auditorium is used for adult classes, and, in that case, an assembly room is needed for the joint use of these two departments. But such a room must be as dignified, though it need not be as severe, as a house of worship; it should have every aid that art can furnish to cultivate the sense of special beauty and joy. It is a serious mistake to try to combine the play room or the gymnasium with the assembly room. But it is quite pos-

[1] On Supplies and Equipment see Appendix C.

sible to have the necessary fittings for dramatic work so arranged in this room that they are hidden during the services of worship. This is accomplished by the use of large folding screens or by a heavy curtain.

(c) Work room for craft, shop and service activities.

2) *Equipment of rooms.* Tables and chairs of average size, but not the discarded furniture of the old church; cabinets, book-cases, pictures and desks. Students will need more advanced maps, more reference books, pictures based on their interests, modern geographical material, suitable phonograph records, a piano which can be easily moved, and, if possible, a small moving picture machine.

3) *Lavatories.* Special care should be exercised here; some of the best plants have been handicapped by placing the toilet facilities in inaccessible places. If the department is near the recreational plant it will be possible to use the same facilities; but, in any case totally separate rooms should be provided for boys and for girls, situated one at a distance from the other.

4) *Musical equipment.* In the assembly room an organ as well as a good piano. If an orchestra is organized cabinets must be provided for the instruments and the racks. In every way possible the members of this department should be encouraged to develop musical abilities and to make them of service to others.

CORRELATION

The secret of correlation with the group lies, not in any scheme which can be devised for unification of the many groups and enterprises, but in two modes of procedure: (1) A thorough application of the principle

of regarding the department as a unitary group, a life period, a real working department of the total system of religious education, with personal responsibility centering in the Principal of the Department, and with all the organizations, of whatever character which are for the people of these ages, under one common direction, that of the department officers. (2) In a thorough application of the principle of the responsible self-direction of young people, in throwing on them the enterprise of organizing their own group, with its many forms, into unity.

It is easy to say that the boys' club ought to be an integral part of the school; but you cannot force it into vital relations; those real relations must spring out of (1) the definitely recognized inclusion of the group in the purposes, the responsibility, the loving care of the larger group, and (2) the development of coöperative purpose within the boys' club itself.

Of course, also, much will depend on whether the first of the two stated above is expressed in organization provision for unity, whether the system of records and accounting sets the club—or any other group—in the scheme of the department.

BOOKS THAT HELP

Childhood and Character, *H. Hartshorne* (Pilgrim Press). (See the bibliography in this book.)

The Dramatization of Bible Stories, *E. E. Miller* (University of Chicago Press).

Recreation and the Church, *H. W. Gates* (University of Chicago Press).

Graded Missionary Education in the Sunday School, *Frederica Beard* (Griffith & Rowland).

Graded Social Service in the Sunday School, *W. N. Hutchins* (University of Chicago Press).

Chapter XV

SENIOR DEPARTMENT

While many schools will simply follow the customary name for this department, it would seem much more sensible to use a name that signified more exactly its scope. *"High School Department"* would mean more and would be more likely to satisfy the students. They are not "seniors" in any sense of the word.

AGE GROUP

The years fifteen, sixteen and seventeen, comprising the greater part of the usual high-school experience. The second period of adolescence, the most highly critical years, those in which the greater number drift out of the church school, and the years for which relatively little provision is made. They are the years of the assertion of the freedom of youth, years of experimentation, of the desire to "get out and see life," when traditions seem burdensome—and yet they are the years when the conventions of the youth's own class or group seem to have greatest power of constraint.[1] The differences between this group and those in the preceding grades are so great that the same plans of organization cannot be expected to be suitable.

[1] On characteristics of period see "The High School Age," Irving King (Bobbs Merrill); "The Spiritual Life," George A. Coe (Revell).

ORGANIZATION

Whatever may be the case in lower departments here we must be sure to throw the entire responsibility on the members of the department. It will not do to appoint officers to rule over them; they must organize and govern themselves. Given the sense of a unified group, for the social and education life of which they are responsible, they will readily accept whatever conditions may be necessary in order to make this department coördinate with others in the school. They will follow standards as to:

CLASSES

Best not to have more than twenty in each; but the number will depend on the work selected by groups. Graded, by years, following the school years. No uniform rule can be stated as to whether classes should contain both girls and boys. On the whole the mixed class has many definite advantages, but students should be left free to determine as to this. Certainly, somewhere in the program, boys and girl should be grouped separately for definite instruction in biology and hygiene, but this may well be in classes or clubs outside the Sunday program.

OFFICERS

It will be best, in spite of any apparent risks, to leave this department free to devise its own plan of organization, to select such officers as it finds to be necessary. The church may appoint a *Principal of the department,* but if he is wise he will regard himself simply as the

counsellor of the members in effecting their own plans. They are quite likely to choose the other customary officers; but the point is that they do this for themselves; it is not done for them. Of course, the one essential element is that there shall be a real program with definite duties, tasks and responsibilities for the group. If all they have to do is to organize a machine, and that a machine that accomplishes nothing, their interest soon wanes, as it has so often. The point at which we can serve them best is to help them discover the worth-while work for the department; this means careful, sympathetic, wise planning. It means that there must be a group of adults, really close to young life, giving themselves to planning the work of the department. With the principal, then, we might well have an *Advisory Committee,* and there is no reason why this committee should not be chosen by the students. Let them understand that it is a committee to help them in all they wish to do.

Other committees will be chosen in open meetings of the department, such as *Committee on Courses of Study.* If any doubt the wisdom of this plan let him put the question of what they shall study to a group of young people, asking them to seriously try to determine what they would like to do for some months, and he will find results that are convincing; they know what their problems and needs are better than we do.

Committee on Program, to determine the program for each week, including worship, class schedules, social meetings, service, and any special features.

Music Committee. Developing orchestra, group singing, and providing the equipment for music.

Art Committee on the appearance of the rooms,

decorations, pictures, and on services to others through this field.

Service Committee to study opportunities of helpful work in which any class in the department may engage.

Recreation Committee, to plan gymnasium work, outdoor play, games, hikes, social occasions.

Dramatic Committee, or *Club,* in charge of the dramatics and pageantry.

Committees on operation, such as Finance, House, Membership, and Reports or Records.

But do not try to follow this scheme, or any other; get the working program, the enterprise of service before the group, and they will organize the effective committees needed.

Officers of the School, those who serve through all departments will coöperate here, such as the general Supervisors of Worship, of Instruction, of Lessons, of Play and Work.

EQUIPMENT

Class rooms, one for each class, of standard modern type. As to size: everything depends on the type of work being followed. It is almost certain there will be need for some rooms just large enough for classes of from ten to twenty; but there will be other smaller groups engaged in special work, and there will be yet larger groups. It would seem as though an elastic plan was needed—and it is not impossible. Sound proof, movable partitions, similar to those in use in modern offices, are available, and can be easily moved along fixed lines. But, in experience, the matter works out quite well by having the necessary accommodations

distributed through a number of rooms of varying size.

The equipment of the rooms should be, as to the standard requirements, furnished by the church: study chairs, tables, blackboards, maps, cabinets and bookcases. But the classes should be encouraged to make or to furnish equipment for their especial needs.

Assembly room. Does this department need a special room? Not for separate services of worship as a rule. The members will organize and conduct their own occasional worship, but they may do this either in a larger class room or in the church building. They will not need to have these services every Sunday; they should be encouraged to full participation in the church service proper, and to the use of their entire school period in study and in other small-group work. It seems best to plan for the entire period, as a rule, to be spent in the class rooms. Then members are ready for the church service.

CORRELATION

Here precisely the same principles, and consequent practice stated under the Intermediate applies. All that the church does for the years fifteen, sixteen and seventeen; all that these years do must be habitually thought out as part of the common program of the experience of a religious society living and working together.

A BOYS' DEPARTMENT

In the earlier days of the school, when the departments were less definitely organized it seemed to be

necessary to effect group consciousness by some other devices, such as the creation of special departments or sections for boys and for girls. Many schools are now trying to maintain a Boys' Department, within the usual Senior Department organization, or including some boys of from twelve to sixteen. The purpose is excellent—that the boy-life group that naturally gathers and works together may have the chance to live its group-life in the church—but, usually, the consequences are disastrous. Either the Boys' Department is a huge success and the school departmental organization nothing but a shadow, or the reverse is the case. The Boys' Department gathered up all the boys through a period of years, and left the girls of the same period to organize for themselves. That meant a split right down through the years of early adolescence.

1) *There are advantages in the organization of boyhood and of girlhood.* But these advantages can be secured in ways that do not disrupt the departmental grouping (a) By encouraging a reasonable number of boy groups, such as Scouts, and girl groups; (b) by organizing a "Boys' Council," charged with the responsibility of watching the interests and needs of boys, especially of developing recreation and activities, and of caring for individual boys. The same plan would be followed with regard to girls.

2) *There are needs in the life of the adolescent which cannot be met so long as he is confined to his own group.* Both boys and girls need a larger society than the one which they naturally tend to form. They need the experiences of wider fellowship and more complicated coöperation. They must learn to be members of a Christian society which includes both men

and women. Then they need the sense of responsibility for the entire group, rather than for their own lesser and fractional society.

It seems best, then, to avoid the separate department, and to encourage group organizations about special responsibilities, while developing the unity, the common experience of both boys and girls in the work of the department. Of course this involves a thorough application of the principle of social participation in control by the members of the department, the pupils.

BOOKS THAT HELP

The Psychology of Adolescence, *F. Tracy* (Macmillan Company).

The High School Years, *Irving King* (Bobbs Merrill).

Church School Administration, *E. M. Fergusson* (F. H. Revell Co.).

Pageantry and Dramatics, *W. V. Meredith* (Abingdon Press).

Chapter XVI

YOUNG PEOPLE'S DEPARTMENT

AGE-GROUP

From eighteen to about twenty-five. This is the usual division; but in many schools it will be found much better to have a four-year department, from eighteen to twenty-two, and to grade this on the four year plan. In college communities this is essential in order to grade work and to follow courses parallel to the college years. In such cases it is usually wise to call this *The College Department.*

Properly this is also the group constituting the Young People's Society; sometimes this may furnish sufficient reason for the usual name for the department.

ORGANIZATION

As in the high-school years, so here we have the group who must organize themselves, and what has been said as to the preceding department applies here. But there is a special problem in the fact that this group quite often has another organization which is parallel, the Young People's Society, and which must be related to the work of the group in the school. Now, if the department is studied in the light of our guiding principle—the learning of the life of a religious society through experience—it would seem obvious that we must think of the department as a society that is finding its way more and more completely into

group-controlled activities and forms of service. It is a society of young people; in fact, *the department may very well be the Young People's Society.* The first thing to do is to get before the group of young people in the church the consciousness of definite and worth-while enterprises which they may carry forward. Get them committed to responsibilities of a Christian-service character, and let the three elements that now compete and complicate young-people work in the church, the elements of active work, study and worship, rise naturally out of the tasks undertaken.

In the department we have the same group as in the Young People's Society; in the former they study; in the latter they worship, and out from both often flow many forms of recreation, social pleasure and service. The problem is to unite all these. The best point of unity, for them, lies in action. Let the young people organize to do things, let them form a definite body which works out in three clear, but not separate directions; work to be done; methods, plans, knowledge to be studied; worship for group fellowship, for guidance and stimulus. Then we have the department simply as this same society in study; the department as the same society in worship in the Young People's meeting; and, again, the same society engaged in service for the church, community and world.

Such a plan calls for definite organization. On the part of the church it calls for an *Advisory Council.* You can trust the young people to elect that Council if you have people really able and willing to give themselves to its large and serious work. The Council will plan, with the general officers, Pastor, Director, Superintendent, and the leaders of the department, the form of organization needed and the programs of

work, not planning as to details but rather as to policies and programs; not dictating but lending the aid of experience and careful thought.

Beyond this all organization should rise out of the common will of the group in the department. It should not be standardized or fixed by overhead authority. If we send down to them our traditional tracks of organization it may be that they will accept them; it may be they will organize a symmetrical department; but they will have missed one of the essentials of their training; no drafts will have been made on their judgment, no challenge offered to their thinking about the social problems of religious organization, no call made on their wills to effect ways of coöperative working. Do not worry that, left to themselves, there will be naught but chaos in this department. It has not so happened. We have here persons capable of independent judgment, and capable of bearing responsibilities, and willing to bear them seriously—if only we will give them freedom.

But there are certain principles which we need for our guidance, principles which indicate general courses of action toward which we may seek to guide young people. The principle of social experience as the means of training for religious living suggests that we help them to:

1) *Develop the necessary organization for social grouping.* (a) In classes, or study groups. (b) In social groups, planning definitely the means and occasions when they will be together for play and for fellowship.

2) *Organization to plan and guide service enterprises.* Careful planning of the work to be done, plans

to supervise activities, to check up on accomplishments, to study needs and methods of work.

3) *Organization for social worship.* The necessary committees to plan the periods of worship, programs and themes. Not the stereotyped, formal young-people's meeting, but social gatherings which rise out of the desire for fellowship and the needs that rise to consciousness in active service.

4) *Organization for group promotion,* that is, to develop the means by which their fellowship will be enlarged, so that all of their own age may be brought into the department.

It is evident that out from these lines will develop the work of community service, of recreation, of music, of missions, of service in the church, of winning others, and that the purpose, if it were expressed in a single phrase, would be that all the young people of the community might together coöperate in the life of a society of good-will.

RELATIONS TO CHURCH AND SCHOOL

It might seem that this group would tend to separate itself from the school, but that is not necessary, nor will it happen when both church and school are conscious of the same relations to this department that wise parents would have to their children of like age, the relations of loving care and willingness to give themselves in helpful service. Other conditions helping toward full unity are:

1) *Representation on the School Council.* The elected representative of the department, the officers elected from the department and often themselves

members of the department, and the school officers who work in the department.

2) *Departmental responsibility for the school.* That the members of the department, or a class or the whole group, assume the care of some aspect or division of the work of the school; that this shall be one of their service enterprises. Young people are ready for work; they are now where they not only demand the society that loves but, also, the society which they can love. Let them work for the younger people in the school.

3) *Individual responsibilities in church and school.* Let the department train for usefulness. Let its Advisory Council constantly watch to see that the young people have the opportunity to experience the joys of responsible and continuous service. The offices of a church should be means of training for the young.

4) *Departmental responsibility for church enterprises.* The members must be guided to see that, when they think of service enterprises, the church itself constitutes one of the great agencies for Christian work, that to make the work of the church more efficient ought to be part of our service for the Christian world.

5) *Recognition of the Young People in the Services of the Church.* Either those services must be such that these young people can honestly, freely and happily worship in them, or we must apply the principle of graded worship yet more exactly, advise them to stay away from the church and organize their own services. This is not necessary; all that is needed is that the minister shall repent of the traditional obeisance before the aged saints, and begin to plan the services with the serious needs of younger people in mind. Then the young people will no longer need either depart-

mental worship or special reproductions of church services called devotional meetings.

CORRELATION

Apply, again, the principles stated under the Intermediates and Senior groups. This is the way out for the problem of the Young People's Society. No overhead manipulation will force them into unity. The attempt to compel correlation with adolescents is bound to fail, especially with this group that has developed so large a degree of self-direction. Its very essence of usefulness lies in that fact. It were better they should go on conducting a conflicting program that is their own than that they should be forced into mechanical cogging into a system. But that choice is not necessary; if the whole enterprise of all young people of their age-group—rather than the enterprise of a single society—is set before them; if they are given real freedom, and definite responsibilities, the larger enterprise makes the greater appeal.

BOOKS THAT HELP

GIRLHOOD AND CHARACTER, *M. E. Moxcey* (Abingdon Press).

YOUTH AND THE RACE, *E. J. Swift* (Scribners).

HANDBOOK FOR WORKERS WITH YOUNG PEOPLE, *J. V. Thompson* (Abingdon Press).

CHURCH SCHOOL ADMINISTRATION, *E. M. Fergusson* (Revell).

PAGEANTRY AND DRAMATICS, *W. V. Meredith* (Abingdon Press).

Chapter XVII

ADULT DEPARTMENT

The organization of those over twenty-five years of age. Usually this department, so far as the school is concerned, consists of some unrelated classes which meet during the school period. It is a mistake to urge that every adult in the church ought to be in the school. Every adult ought to take the church as a means of giving himself in service. At times he will need to spend time in classes—and here the first subject of study should be the work he can do in the world. But, for the greater number of adults it would seem that the emphasis should be on the service they can render, including the service they can render the young through the school. If the church is a loving, Christian family, then the adults ought to stand in the parent's attitude toward the young. They do accept this attitude so far as traditional expressions of authority are concerned, but they are not yet willing to accept all that this attitude implies of giving themselves to the needs of the young.

Even in the case of adult classes they often express more selfishness than service, occupying the best rooms, demanding that children adapt themselves to adult needs, dominating programs in their own interests. As to the church as a whole, we never will be able to persuade the young of the way of Christian loving self-giving until adults practice that way in the church and toward the young. So long as our church architecture, organization, expenditures and administration

is determined first and most of all by the desires and needs of adults it will continue to preach the gospel of self-love, it will continue by practice to discount all its professions, and children will continue to believe what they see us do rather than what we try to make them hear us say.

The need in religious education is *organization of adult life definitely to demonstrate the religious way of love for those who need love, who are just learning life's ways.* Until the adult church is willing to treat children with at least the degree of unselfish regard shown by an ordinary family, it cannot hope to lead children into the ways of a Christian society. Until it can love children in deed, in sacrificial devotion, in definite planning for them, in setting them in the midst and preferring their needs, it cannot be a Christian Church. The child tests the church.

The organization of adults in religious education should be organization designed to lead them to their duty toward children; it should be planned to give them experience in ministering to children; it should be a curriculum in the practice of a loving society, the kind of a society that teaches its young the way of love by freely, sacrificially, at any cost, giving them the experience of being loved. You cannot judge an adult department by the number of people in classes, by the enrollment of numbers who hang like sucking limpets on the words of pleasing class lecturers. Classes and studies have their place; but the test of an adult department is the degree to which it is working, and is giving itself to and for its children.

Service will lead to study, and it will be the study of children, of their needs and natures, of the best plans that can be used for their religious training, of

the work of the church with them, of the neglected children of the local community and of our world community.

Then there will be the adults who have immediate religious responsibilities toward smaller groups of children, in their own families. The church will provide for their needs in:

PARENTS' CLASSES AND CONFERENCES

If it is true that modern parents are indifferent to the religious needs of little children, unaware of the opportunity and responsibility of the family in regard to the kingdom of God and ignorant of their personal duties in this matter, then it is time to do something besides expressing surprise and regret; it is time to grapple with this situation as seriously as we would with any outstanding moral evil or spiritual need.

The first duty of the group in the adult department is to measure up to the responsibility in religious education which first of all belongs to them. Unless the men and women of the churches solve the problem of religious training in the family it is not likely that we shall have that kind of training there. Unless we do have religious training in the families we carry forward all work in this field with an exceedingly serious handicap. There is nothing that this department can do that would contribute anywhere near as much as this; there is nothing else that they can more naturally and effectively do; it is their immediate and peculiar responsibility.

Plans: Take time to study the situation, and to lay plans in advance for provision for religious training in every family.

1. *Agitate and educate.* By pulpit addresses, lectures, plain talks in the classes, magazines, books, pamphlets, conversation.

2. *Reveal the facts.* Why should not the church ask parents as to what provisions they are making for the religious training of their children? A survey, quietly made, need not be advertised; but the total results should be brought before all parents.

3. *Persuade the parents* themselves to start whatever seems to them likely to be most helpful. Do not try to impose your programs; let them make their own. If they seek help, try to get them to provide: (a) Class in the school; (b) conference group during the week; (c) reading-study group, to go through some books and discuss chapters week by week; (d) a parent-teacher organization, so that parents and teachers may together face the problems of children as they are discovered both in the schools and in the homes; (e) expert help, to be able to call in for counsel some who have made special studies in this field. Not all these things at once, but as the need for each is made plain.

4. Try to *make your conferences definite*, by dealing with real and specific cases. If ever we are going to help parents we must help them where they are, with their own problems; and, if that is to be done, they must abandon the current, foolish reserves about their children. The life of the home is a sacred thing; but we are making a serious mistake in the almost universal pretense that we each have no problems, that the problems are those of other people. The conference group must be of such a coöperative spirit that the members will not fear to bring the cases of their own children before all.

5. *Inform:* Let no one have the excuse that he did not know of the good magazines available, especially "Religious Education," or the books available, the sources of aid, the little books of prayers and family worship. Get a library [1] and keep it up to date. Get your denominational pamphlets on family training. Advertise what you have got.

6. *Keep on.* This field is the most difficult of all aspects of religious education—just as it is the most important. It seems to defy our attacks. It is hard to organize because the units, in homes, are so scattered. But no matter what the discouragements nor how the results seem to elude us, this beginning with the beginnings of lives is the work that adults must do, or acknowledge that they are not spiritual parents.

ADULT SERVICE ACTIVITIES

There is one good reason for educational organization for adults, and that is that the church of to-day depends on their services both for its own work and for its ministry to the world. If that service is to have value it must be intelligent; it must be the service of trained men and women. If the church is a coöperating society, organized to reveal the ways of religious social living, and to make here the kingdom of the spirit, then the men and women in the church have the work to do. It is a picture that might well give one pause, to see a large number of grown-up men and women, professing to be devoted to Christian service,

[1] A good list will be found in Miss Moxcey's bibliography on "Religious Nurture in the Family," which may be had free from the Religious Education Association, Chicago.

sitting in a class, having a thoroughly happy time discussing one of Paul's arguments, while outside the world is oppressed with paralyzing problems, men and women stagger under burdens that might be lifted, but none of those "servants" know how to serve the world their Master came to save. The adult department in a school is, as a rule, a revelation of the current attitude of the church, existing not to minister but to be the object of ministry.

But the adults might answer, "No man has ever shown us any better way." Yet that is not a sufficient answer, for, if the spirit of ministry once captured the Christian church, if its men and women saw that the needs of the world constitute its challenge, and offer the great heroic chance of life, if, in a word, they were converted (see what conversion did for Saul) then they would not wait for a teacher to be given them, they would organize for work, and work would drive them back to study, to conference and prayer.[1]

Now in that statement lies the explanation of the failure of so many plans for adults; we have planned study courses on how to work, but the courses have fallen flat because they have not grown out of working problems. *The adult department of the church should be, all the way through, organized as a working department.* Then let the courses on Christian Service grow out of the working experience. The steps, then, for the educational organization, so far as adults are concerned, are:

1. Constant pressure on the church to see that its *entire man and woman power is organized for service;*

[1] See the methods suggested in "Principles of Adult Christian Service," by Henry F. Cope (Judson Press).

that whatever the tasks of the church may be, and whatever the needs of the community, both local and larger, may be, the attention of adults is first turned to these.

2. Provision of *opportunities to study tasks,* to know fields, to prepare for duties, as needs are discovered. Readiness on the part of the board of religious education to establish courses that are related to definite work that is under way.

3. *A study of the experiences,* and training of children and young people, to consider whether their courses of training are such as to give them the service attitude. Is this selfish, passive attitude on the part of adults due to faulty training in the school? To a large extent we should think that to be the case, because, hitherto, the school has not been based on the purpose of training for the life of an active society; it has made its pupils passive recipients of the knowledge courses it offered. As a simple, evident matter of fact the old theory of the curriculum, the plan of presenting children with prepared knowledge, and that knowledge about things largely removed from life and not calling for active responses, would produce an attitude not unlike that of the typical adult Christian to whom the church was the means of his grace, the instrument of his satisfactions, rather than the society in which he served.

4. *Definite provision, graded through the years,* leading with more exact applications to specific fields of organized work, for every child so that, through his course in the departments, he is habituated to the purposes and practice of service; religious avocational training.

5. *Plans that call for definite steps out,* steps that

leave the class and school and take one out into service; the expectation that these young people will graduate, just as in everyday life, and go to work, to work for the society of the spirit, for their world and their fellows.

Chapter XVIII

ORGANIZING THE CLASS GROUPS

The social theory of education places organization in a new category; it ceases to be merely the study of the machinery of administration of an institution; it becomes a method of direct education. It ceases to be a matter simply of the most expeditious manner of relating groups in a total system; it becomes a question of what takes place within those groups. School life, under the Manchester factory tradition, was not really so much concerned with organization as it was with management. But when we abandoned the factory system, when we came to see that school is a society, and that its purpose has to do with making society, then organization became important. For social experience is principally concerned with the living relations of persons and groups, with the manner in which their interests are coördinated and their activities become coöperative. *That sort of experience is a constant effort to organize.* And when social experience becomes the method of a school then those who learn there are constantly practicing the art of organization.

The organization of classes. There is ample reason for organization; if the class is seen as a little society it is evident that any society will quickly discover the wisdom of selecting certain persons for specific duties. But it may well be doubted whether the customary plans of class organization accomplish much good, for

three reasons: First, the plan of organization is imposed on the group by some overhead design, such as having each class select a president, treasurer and secretary. Second, the organization is factitious because the officers do not function to any serious extent. Third, there is no natural and real connection between what the class is doing and what the officers have to do. Class-organization has been one of the too-common Sunday-school "secrets of success," things which were done without asking why they should be done, or without being developed from any basic educational reason.

An important educational reason for organization appears, however, when we are following the principle that education is the business of learning by doing, by the practice of the art of social life learning social living. Then organization is simply one of the steps which the social group naturally takes in the practice of its group life. *Organization is the class forming a social mechanism in order to carry out its purpose.* It should be clear that no organization will be educationally effective until, (1) the class is free to do things of itself, and, (2) until it has purposes which it plans to carry out. Formal organization simply clutters up the machinery with a number of nominal officers; social organization furnishes necessary cogs in the coöperative work of the school. It is doubtful if it is wise to have any uniform plan of organization running all through the school; it is vastly more important to have common principles determining all forms of organization in classes.

Principles of organization. First, be sure that organization rises out of purpose, that officers are selected as working factors in accomplishing certain

ends. Second, be sure that these ends are those formed by the class, not only that they select the officers, but they select them as a part of doing something. Third, let the nature of the offices, and their duration depend on the purposes in mind; it will do no harm if this involves frequent change. Fourth, make sure that this group organization really functions by being held responsible for whatever it undertakes.

It may quite commonly follow from these principles that there will be two, or more, sets of officers in a class; there will be those in charge of enterprises that constitute the regular program of the class, and there will be those for enterprises that are begun and completed from time to time. For example, the class has the regular program of a certain study; this is its enterprise for perhaps three or six months. It will definitely organize for the business of caring for that study during its period, and it will elect the class officers for that purpose. These would be the more permanent officers, corresponding to the older formal organization; but with this difference, that they are the means through which the group effects its adopted purpose of the course of study; they are to lead the social group in the enterprise of that study. They are not merely nominal or mechanical factors to perform routine tasks but they are responsible for the most important activity of the regular lesson. They should plan lesson assignments, special investigations, and class work. Of course, as with the lessons, so with this experience; it will be graded and each advancing step through the school will mark extending responsibility.

At the same time the group will have certain other specific plans it is seeking to accomplish. These pur-

poses may be very closely connected with the study, and yet they stand out distinctly in their external relationships, or in the work they demand. The class, for example, may be equipping a hospital room. Then, if the members wish, they can choose those of their number who shall be responsible for certain parts of the task. The treasurer and the other officers for this particular enterprise would hold office until the job was done.

With classes of younger pupils there are decided advantages in frequent changes to meet new needs; and this means that the election of officers must be a simple affair, rather than the portentous, pretentious, annual election; it means that children receive constant experience in selecting their working leaders.

Plans of organization: Following the adoption of common guiding principles teachers will agree on some plans which they can follow in common. While maintaining freedom from mechanical uniformity they should seek uniformity at certain points because each class is a part of a larger organization and every child should discover, through his class, active relationship to the larger organization.

CLASS OFFICERS—I

First, class organization with reference to the school or to the department. The smaller society must practice the art of service coöperation as a part of the larger one.

1. *Election of a class representative on the Students' Council.* This will be, in larger schools, The Students' Council of a Department; in smaller schools, The Students' Council of the School. This officer

speaks for his class in the affairs of the school. ... the representative of the class, the means by ... they learn and express democratic social guida... the school.[1]

2. *Election of officers who serve in the manag... of the school,* through the integer of the class ... as the class secretary of records—who furnishes the school the records of the class; secretary of finances, who gathers and passes on to the school the gifts of the class.

CLASS OFFICERS—II

Second, class organization with reference to the continuous work of the class. The officers will vary, both according to grades and according to the nature of the work. But they will be the persons held responsible for the study, the central work of the whole class as carried on during specific periods. In some classes they would include:

1—Chairman of Committee on Class Worship.

2—Librarian, having charge of the study books, reference books, note books and similar material.

3—Custodian of maps, museum material, etc.

4—Chairman of committee on lessons. This would be where the class was itself working out its course of study; where, as in a number of instances, they were selecting subjects either from week to week or over short periods.

5—Officers of class study-work.

[1] See Chapter XIX, "The School Council."

CLASS OFFICERS—III

Third, officers for special enterprises. These would be selected as each piece of work was taken up, and they would vary according to the nature of the work. For example a class planning regular visits to an institution would need to select members responsible for transportation, to make arrangements with the institution, to deliver whatever service was rendered for the institution.

Organization for enterprises: Sometimes these enterprises are called "class activities," but that would seem to imply that otherwise the class is not active. All the life of the class must be regarded as active. This does not mean that all classes are continuously engaged either in "hand-work" or in some other form of physical activity. It does mean that whatever is being done in the class engages the active participation of every member, and engages as many forms of that activity as possible. But by enterprises we mean whatever specific tasks—tasks which can be seen as a whole, which have beginnings, call for planning, and look toward completion—the class, or a group within the class may determine to undertake. The course of study is, in an important sense, such an enterprise; to bear that in mind will help to direct all other enterprises. But if the lessons have to do with life, as they must, they will lead out to problems, needs, and possibilities of practical expressions of Christian purposes in life today. Either directly or indirectly they will suggest something to be done.

When that something-to-be-done appears the teacher needs to be able to help in planning, to help in providing, from the group, the social mechanism for its

being done. Every such occasion is a new opportunity for experience in social adaptation. No uniform procedure can be established. The less uniformity the better; let the pupils work out their own plans; our part is to work with them and to aid, not to control, so that they may find the best ways of working.

Enterprises must not be walled off from studies. A class determined to make dolls for children at a settlement; some one suggested that the dolls might represent different nations, and that led all in the class to look for national costumes and then to study the customs, history, present conditions, needs and world relationships of those people, both in America and in their own lands—a vital study of missionary service.

It is easy to see how the project of putting on a pageant, or a simple drama, would lead out in many lines of study. Now the class is quite capable, in most grades, of planning the organization of its members for their parts, while the teacher directs toward sources of information, and toward outside coöperation. The teacher here, for instance, brings in the Supervisor of dramatics, and relates the project to the life and interests of the whole school and the church.

Class worship is one of the constant enterprises or activities of the group. The chairman of the committee on class worship will, for a relatively brief term of office, lead in this activity. But the teacher will watch to see that the entire committee is made responsible, and that all members of the class are able to share in worship.

The method of organization will vary with the grade; it will plan graded experience. The younger people will need more explicit direction; they will need

to be shown what is meant by prayer and the reasons for prayer in the group. They can be led to carefully prepare short prayers for use in class. They will enjoy memorizing brief devotional passages which together they can repeat in worship. They quickly connect worship with the work of the class, especially with any outside service.

The Senior and Young People's Grades are ready to take over responsibility, not only for worship in the class, but for the worship exercises of their departments. Various plans have been tried with happy success. One class has been made responsible for each Sunday. Departmental officers have carried the responsibility during a term of three months. Special groups have been formed, with representatives of each class, and these groups have each taken a month of services. The different chairmen of worship in the classes have coöperated in conducting the services. To those who have never seen such plans at work it may be necessary to say that not only is there better student participation but, practically invariably, there is the utmost seriousness and reverence in the actual conduct of the services. But the value of such plans, and their success, depends not only on the important matter of the full responsibility of the student leaders, but also on coöperative planning on the part of teachers, department heads and the officers of the school. Unless the organization, as such, understands these plans, and makes them a definite part of its planning they are likely to fall into disuse.

Enterprises that have been accomplished. It may help if we can get a partial survey, one that can mention only a few of many experiences, by departments,

of the forms of service which classes, or groups, have carried out in the church school.[1]

Primary

Toys given to Italian children.
Christmas trees decorated and sent to needy.
Picture-books made for hospital.
Kindergarten material gathered for mission school.
Chair for cripple.
Apples for settlement.
S. S. room decorated for Easter.
Christmas boxes to negro school.
Care for injured dog.

Junior

Boys:

Visits to hospital.
Ball outfit to mission school.
Distributing church announcements.
Ushers at church entertainments.
Making book-case for department.
Sold old papers to raise money for class.
Christmas baskets.
Pageant.

Girls:

Thanksgiving baskets.
"Comforts" made for home.
Dolls dressed for orphanage.
Flowers to hospital.
Fall leaves to hospital.
Scrap books for children.
Colored glasses to raise money.
Pageant (with boys).

Intermediate

Re-bound hymn books.
Carol singing.

[1] A very full list is given by Prof. Hartshorne in "Religious Education," Vol. XV, No. 2, April, 1920, p. 81 f.

Cleaned side-walk for lame man.
Planned circulating library for magazines.
Ushers at church.
Subscribed to magazines for department.
Built platform for department.
Organized debating club.

Problems of class organization: Not all the problems can be studied here, principally because to do so would be to go too far afield in the study of methods. But some of them must be faced under a study of organization.

1. *Does organization interfere with class work?* What is class work? Is it not group experience in living and working? That is just what organization is. But if it is simply a device to amuse children, if the teacher thinks of it as a fifth wheel it is better to abandon organization until a teacher can be found who understands a class working socially. Those who worry about interference with class work usually think the work of a class is to do nothing, only to be still and listen while teacher works.

2. *Can organization really be voluntary?* Can it be autonomous? Remember organization is part of the learning process. It might not be necessary to insist upon it if children already were perfect in its art. But it can only be voluntary and autonomous as we give them a chance to do things their own way, as we trust them. They cannot learn to be responsible unless responsibilities are given them. Both observation and experience show that children do organize effectually and freely.

3. *How far should you go with organization?* Are there not certain duties or activities in the class which the pupils should not try to guide? That is the objec-

tion of aristocracy to democracy. The answer, in the class, is that the pupils should be entirely responsible for everything they can possibly do, and they should be led into full responsibility for all that the group has to do. This goes to the limit; it includes the actual conduct of the recitation. Hundreds of classes to-day are carrying efficiently the entire responsibility for planning the lesson, planning its preparation and carrying out its presentation.

4. *Does not organization tend to create a maddening maze* of wheels that complicate and hinder school work? There are never too many wheels when each one is doing a full share of work. The maze becomes maddening when we stress the office-holding aspect, when we cause the wheels to pass from working to performing. All the organization suggested would be rather bewildering if we tried to think it through in terms of offices of the entire school; then we would have in a school of, say, twenty classes possibly from one hundred and fifty to two hundred officers in addition to the general officers. But the officers of a class make a simple division of labor, a working way of co-operating, within that class; they should be considered primarily from the viewpoint of the class.

Chapter XIX

THE SCHOOL COUNCIL

The school council is the means by which the entire school becomes a coöperating society. It provides for direction through representation of all persons, pupils, teachers, officers and any others. Such an organization is the logical outcome of applying the principle of the school as a society. It indicates that the work of the school is not merely something which a church or a group of officers and teachers does for another group known as pupils; but *the school is the coöperative enterprise of the entire group.* Since we regard religious education as the means by which persons learn the life of a religious society by experiencing that life practically, the school must afford every one a share in all the aspects of that religious social life. We have seen that children learn the life of a loving society by living in a society that loves them and that leads them into opportunities of loving; therefore the school must help all its members to active participation in its life of love and service.

Pupil representation in The Council. In smaller schools one pupil should be elected by each class beginning with the Primary. Wherever there are over twenty classes, the rule should vary a little so as to provide for one pupil from each grade; that would make a representation of about seventeen to twenty, dependent on the number of grades in the Young Peoples and Adult departments.

In larger schools the plan of electing one representative from each grade may be followed; but another plan seems to be better: to organize *Departmental Councils,* and to provide for representation on The School Council of two members from each department, these members to be elected by the entire department and not by the Departmental Council.

School Council Organization: Membership consists of: Board of Religious Education, Pastor, Director, Superintendent, Department Principals, all Supervisors, all general Officers, Teachers, including teachers in week-day school of the church, and pupil representatives.

The traditional tendency would be to take it for granted that the Director or the Superintendent should be the chairman of The School Council. To assume this will probably defeat the principal purpose of the organization. Since this is not an executive body, but rather legislative or for counsel, no executive officer should feel that he is slighted if he fails to hold the same rank here as in the school. It might be better if the Pastor, Director and Superintendent were all barred from this chairmanship. In any case election should be by the entire membership of the Council. The only other officers necessary would be a Recording Secretary, to keep permanent records of all meetings, and a Corresponding Secretary, to communicate the actions of the Council to any concerned, to maintain contacts with other schools, and to secure whatever publicity may be desirable regarding the action of the Council.

Business of the School Council. To confer on the general welfare of the school; to give advice to its officers; to determine its general policies; nominate of-

ficers to the Board of Religious Education; pass any regulations necessary to the conduct of the school; effect coördination between departments; plan relationships to other educational enterprises of the church, such as the week-day school; consider any special problems that arise. Besides the work that is immediately evident for The Council some of the problems faced by these bodies have included: giving highly valuable, practical advice on new educational buildings; wise action on problem of dancing; school plans in regard to Christmas; books of worship for departments; Summer picnic; purchase of office equipment for school; policy on library and relations to public library; magazine subscriptions for teachers; care of church grounds, and planning better relationships with homes and families.

Departmental Councils. These differ from the general council in several respects: they exist to form a common opinion and united plans for a department. The membership would consist of the departmental officers, teachers, and two members from each class, beginning with the Primary. Its work lies within the department and would usually, wherever the matter might affect the welfare of the entire school, be advisory to The Council. But the departmental council serves a highly useful purpose. It constantly promotes the sense of departmental unity; it enables a larger number of members to consider problems that lie very close to their experience; it forms a step in training toward participation in the life of the larger group organization; it enables departments to carry forward enterprises as a whole. As to *officers,* the largest freedom should be encouraged, let the younger members here work at the problems of social coöperation.

Will the Council plan work? No school can work, as a coöperative Christian society, without some such organization. An autocracy cannot teach coöperation. A benevolent aristocracy is not a training field for democracy. Those who are learning religious living must learn, by active sharing, what are the duties, the real problems, the possible opportunities and the genuine pleasures of coöperative social organization. Every school can, and should, teach more by what it is and what it is doing, than by its formal lessons.[1]

But the council plan will not work if it is regarded simply as "another one of these modern fads," if it is invented to please pupils, as a bait to deceive them. It will not work unless it is inevitable as an application of the principle which guides the school; it must grow out of the life of a spiritual democracy. Nor will it work unless it is honestly and fully used, unless it is trusted, depended on, and made responsible for the real guidance of the school. One has to have faith, to believe in the possibility of such a group being guided by high purposes and capable of good sense. Those who have given the group freedom, who have trusted the group, have not been disappointed.

But, some one asks, *will small children be able to share?* Why include the Primary? Because growing lives can share in the measure of their powers; because, just as in a family, it is helpful for the younger members to enter into the Councils of those who are older. Experience shows that Primary pupils gain from the experience and do not retard the work of the Council. However, there is no serious objection to deferring membership in the Council, so far as pupils are con-

[1] For the fundamental reasons read Ch. VII in "A Social Theory of Religious Education," by George A. Coe (Scribners).

cerned, until the Intermediate Department is reached, provided that full departmental Councils are organized for the Primary and Junior.

Might not the voice of pupils outweigh that of officers? Yes, that is possible; but what of it? It might be they would make wiser decisions; experience can testify that this has been the case. But it is also true that in the larger group they tend, almost universally, to wait on and to respect the judgment of any who can show that they have had wider experience. The danger at this point is negligible. Yet we must make up our minds either to trust young democracy, or to give up our principle. Nor is this a matter of blind sentimentality toward the young; the simple fact is that these young people know aspects of their world that are quite often hidden from us. And this school has to be a young person's society—something it never can be so long as it is conducted as an affair which we older folks do for them, and only as it becomes a common life in which they fully share.

Are not the young people of to-day too flighty for such responsibilities? Oh, we old and wise people! How wisely and well we have run the world! Let any one sit and listen to our revered Senate at Washington, and then sit and listen to a high-school Senate, and the answer will be satisfactory. One thing is certain, young people never will be fit for responsibilities as long as we shield them from responsibilities. The flighty crowd are the sheltered crowd. To "bear the yoke in youth" is part of education; but, remember, that a yoke is not a badge of servitude, it is not a serf's collar, but a means of bearing burdens or drawing a load. If our young people are ever to draw their share of the social load they must begin to share now,

to learn the problems, duties, needs, and the art of co-operative living. Even if the worst of our fears about their incompetencies should be realized still they must share life and its work with us, or the future is dark indeed, as it leads to a world in which its people have never learned to live.

Here, indeed, in The Council, is a peculiar opportunity for modern young people, for the work of that group which once formed the vital organization known as a Young People's Society, an organization that has passed because it never had sufficient responsibility, because it lacked working enterprises outside itself. It might be well if The Council should increase its representative membership from classes in the Senior and the Young People's Departments.

Relation to educational work outside the Sunday school. The Council is the guiding, representative body of a single institution. It seems best, for working purposes, that this body should confine its work to one department of the entire program of the church in education. But, while it is concerned only with the Sunday school, that school must be in close relationship with every other educational enterprise. Therefore, The Council needs to understand fully the complete educational program, to be informed on the work of all other departments, and to study plans of co-ordination. It might be asked, Why not unite all educational work under this council? Principally because of the greater ease with which this body can find its way into the problems of the Sunday school, because of the definiteness of relationship within this school, and because, since the other departments, especially the week-day school, will have other members and conduct other work, under other conditions, it seems best

to afford a rather simple, unitary organization problem and experience for the School Council.

But it is necessary (a) to provide for similar democratic organization for any other schools, or larger social groups engaged in education, and (b) to provide for democratic guidance of all the educational work of the church.

Week-day school. Here the precise method will depend on the form of organization. Where the school is conducted directly for and by the single church all that has been said of the school council for the Sunday school holds good with the changes due to the differences in organization of officers. There are the same reasons for democratic guidance as in a Sunday school. The week-day schools of the churches should lead the way out of current autocratic schooling. There are no serious difficulties in the road; on the contrary, this school has advantages of freedom and opportunity over either the public schools or the Sunday school. There may very well be a larger representation of pupils on the Council. Meetings may be held more frequently. There will be a more continuous contact with definite undertakings. But, even more important than the formal organization of a school council, these schools should develop the pupil's experience of and understanding of the entire class, and then of the entire school as an enterprise for which they are primarily responsible. The principle of organization, upon which we have been insisting for the church school on Sundays, must hold good for the church school on week days: that the school is a social experience for all in the practice of religious social living. Every leader needs to watch against the mental-habit rut of regarding the school as something being done to and for

children. Time must be reserved and used for dealing with the school's work in the classes. This is not time taken from lessons; it is time spent in the real, essential, comprehensive lesson itself.

Advantages of pupil coöperation in week-day schools. While the main argument for this important feature of organization lies in the fact of pupil participation, of pupil sharing in religious living, experience shows that unexpected advantages develop. For instance, it is well known that one of the conditions of success in week-day work is that there shall be intelligent coöperation on the part of families; who is better able to secure that coöperation than the child to whom the school is, not something he accepts, but something which is his own enterprise? Again, the week-day school meets a serious problem as it endeavors to maintain public-school standards while it lacks the civil authority of the public school; it cannot substitute any kind of imposed authority, and nothing can take its place but a real, effective *esprit de corps* among its students; here it has to depend on that spirit which is possible only in conscious sharing of responsibility.

Within the classes the pupils will be led to the largest possible sharing in the guidance of the class work. In the school as a whole, probably the simplest method would be by the representation of students in councils, one council for the grades up to the sixth, and one for the remaining grades; a smaller council, elected by the two mentioned, would serve to unify the entire work and would also be the body effecting relationships with the church and the Sunday school.

Community schools and coöperating schools will need group consciousness on the part of pupils even

more seriously because they lack the definite ties to a single parallel church institution. And they will find even greater advantages in the use of the social organization method as they are able, by this means, to unite the otherwise divided community about this religious institution. Here larger councils would be possible; but the same division, by grades, suggested for separate church schools would work as well.

Why? Perhaps all that has been proposed seems to be no more than an elaboration of unnecessary machinery; some will urge that it is so much more simple and efficient to stay by the old plans. That is true if your guiding purpose is the maintenance of the institution; it is true if pupils exist for the sake of schools. But, if we seek the training of persons who will live socially efficient lives, then the old system will not work. It does not develop group living because it does not practice it. Social participation is inevitable under the Christian social aim. And that social participation must be real, active, responsible, free, and directed toward religious ends that are a part of the pupils' experience.

A question to be faced is, For what ends is the school organized? If for its own ends, in order to have an organization to report, because ecclesiastical customs call for it, then the school council is a doubtful expedient. If for the sake of a lesson, then we might urge that pupil democratic guidance interferes with lessons,—but this is much the same as objecting to apples because they interfere with the growth of branches. If for the sake of pupils, then we must find our guidance in their needs rather than in our customs; and if we enlarge the last purpose to see the school existing for the sake of pupils as effective members of

a Christian society, then we must offer them the active, shared life of such a society, no matter what it may cost to do this.

Here, as at other points, we have seen the necessity of determining method of organization by method of education. The school council is simply organization effecting, in a measure, the plan of the *social project* for the whole school. It looks toward making every member of the school regard the school as an enterprise in which all are engaged. It should bring the problems of the school to every pupil; it should make all, pupils, teachers and officers, coöperators. It should be the first step toward making the fact of being in a school an experience, growing in breadth and reality, of working out the life of a society guided by spiritual aims.

Chapter XX

ADMINISTRATION OF PUPIL FACTORS

I. KNOWING THE PUPILS

1. *The Total Social Group.* Every child has a right to religious training. Every child has a right to enjoy the life of a family-like religious society. It has often been said of late that only one child in four in North America is under religious instruction. The figures are not very reliable; but your concern is with those within your community; you must know the facts there. Find out, by an exact survey, preferably in co-operation with other churches, concerning every person under twenty-five years of age: name, address, public school, age, church school, nationality of parents. That is not an elaborate survey, but it is enough to work on. With such a simple school census, organize to bring every one not now enrolled into some school.

Organize coöperatively, with all churches. Each church will take the families where parents already belong; each church would have first responsibility for those living nearest to it. But all would accept the purpose that all shall be reached and enrolled somewhere.

Organize the workers by blocks in a village or city, and by routes in the country. Appoint two workers to each block, one captain over each ten blocks, one chairman over each ward. Maintain the organization permanently.

Use the organization continuously, not only to recruit, but to follow up all absentees.

2. *The Individual.* We do not know individuals sufficiently to educate them properly. Teachers have the smallest groups, and should be helped to know their people as thoroughly as a physician would seek to know all about a patient. For each one there should be either a large card or a small book in which, besides the facts recorded in the school cards and the class cards, are the facts of the pupil's home life, school life, play, work, sleep, interests, social group, reading, the special questions he asks, the needs he shows, and the temptations he is likely to meet. It is not enough to enroll names; we must know people.

3. *The Larger School.* These people live nearly one hundred times as much outside our school as in its care; all those outside hours count tremendously with educational power. (1) The school must know the community life, both to understand its ministry to the community and to know what is happening to its pupils. It must gain that knowledge by a thorough Survey; it must keep that knowledge up to date. In its Council meetings the graphic charts which display the leadings facts of the community should always be on the walls. (2) Teachers must know the life which environs the pupils.

II. THE PUPIL IN THE CHURCH

The enrollment and record cards have been described.

1. *Attendance.* The first condition of regular attendance is a school worth attending. The second is a program that carries one forward continuously, en-

lists larger areas of the abilities and makes it a distinct loss to allow a break to occur. The third is a system of honest marking of attendance. This will be done on a class card, with spaces for every class period, and with similar cards for every group organization.

A Monthly Report to Parents should show the periods present, the work accomplished, and have space for requests for parental coöperation.

A Quarterly Report to Pupils should be a single card, or sheet, compiled from the reports of all classes, Sunday and week-day, and all clubs and organizations in which he is enrolled, prepared by the departmental secretary, showing his attendance, accomplishments and graded standing.

A Monthly Report from Pupils will help teachers, and will help pupils to maintain interest and work. It should be printed so as to show his report of attendances, of work done, of enterprises, of clubs, etc., to which he belongs outside school, and of reading, with ample space in which he can set down whatever has most interested him that month.

2. *Absences.* (1) Discover the cause. Suit the means to that cause. Do not rely on stereotyped forms; children soon get hardened to them. (2) Follow up. At least two persons should reach every absentee, the teacher and the worker in the block or on the route. (3) Develop group responsibility for members, so that every one in the class or group seeks to bring the absentee back—or to make his enforced absence pleasant, to maintain the unity of the group. (4) in prolonged absences, from sickness or travel, develop means of maintaining the unity, by visits, correspondence, aids to maintain study, every possible manifestation of fellowship, of a sustained sharing of

life with the group. (5) Win back by keeping them informed on the active enterprises under way. (6) In persistent absences, consider the well-being of the person first; would he be better off in another school or in another class of your school? Is the fault with the class or the work? Such cases must be studied for any light they will throw on our methods.

3. *Recognition.* Attendance itself is an enterprise. One may be properly proud of an unbroken record. But we need to beware of making the recognition so marked that it becomes the main incentive. If children cannot be won to attend for the sake of what the school is then the school is not worth the bribes it may offer for attendance. Do not rely on any sort of recognition. But publish the facts; report the records. An honor roll of all above a certain percentage will do no harm.

4. *Time schedules. Promptitude is a virtue.* Latecomers hinder all work. Make a definite time schedule, and positively, exactly, constantly adhere to it, both as to beginning and ending. The schools are even greater offenders than the pupils in this matter. Careless teachers make careless pupils. When the hour comes BEGIN. Then close the doors until that part of the program is over. Begin classes on time; admit no one after the beginning. This sounds dreadfully rigid, and will be pronounced impossible. Try it, and watch the effects. Do not use the "On Time" signs and badges; they designate timeliness as an exceptional thing. If you must relax such stiff rules, then set a positive dead-line—say of five minutes. But it is evident that if 10:35 can be a dead line, 10:30 makes even a better one, and is just as feasible.

III. THE PROBLEM OF ELIMINATION

The problem has two aspects: failure, in almost all grades, to retain even a fair proportion of the students enrolled; a notable exodus in the years from thirteen to sixteen. These two have to be studied separately. The first problem is not difficult to isolate; it is met in the school on Sundays, and rarely met elsewhere. The week-day church schools show, as a rule, remarkable records both for regular attendance and for the continued enrollment of pupils. There are several instances in which the enrollment of children of school age rises gradually to 100 per cent in the community and is maintained very close to that mark. But a scrutiny of the enrollment books of Sunday schools will disclose fully fifty per cent of the pupils, in any grade, no longer in regular attendance. The same children are in regular attendance on the week-day public schools.

Causes. 1) *The Sunday school does not create a public consciousness,* nor even a church consciousness, of the essential place of its work. Regarding itself as an amateur concern it is accorded that rank by parents, and by children. We have not yet succeeded in proving that it matters whether children continue to go to this school.

2) *Children drop out because they have exhausted the possibilities of the school.* Within a few years of their lives it has offered them its entire gamut of experiences. This is true as to lessons, as a rule; the courses are so treated that there is only one subject, the Bible; we would not hope to secure years of continuous attendance in public school if we taught only

United States History. This is true as to social life, the plans of grouping an organization are much alike through all the grades. This is true as to worship; children tell us the facts when they come home saying, "Oh! It was the same old stuff. Why, we've sung that hymn almost every week ever since I can remember—until I'm sick of it"; and the tragedy was that the hymn was a peculiarly beautiful one. Some object, saying that children, like their elders, would rather do the familiar things, those that can be done automatically, without mental effort; but, fortunately, children have not yet cut those deep ruts that save one the necessity of using a steering wheel. Because they change they need variety. The total program of the school lacks variety, and it lacks that constant, radical revision from grade to grade, and from period to period as children change. Such revision and adaptation is much easier to effect when each department is treated as a unit in which the officers are responsible for a complete program based on the needs of all in that group and using every organization for the group.

3) Children are lost for *lack of the ties that are vital* to them; these are not ties of intellectual interest; they cannot be the ties of loyalty to the greater inclusive institution, but they can be the ties of social consciousness in the small group. The school has not developed its peculiar opportunity in the social life of the small groups.

4) Pupils are lost for *lack of attendance supervision.* Attendance is marked—and forgotten. The machinery is there for following up persistent absences; but responsibility is not definitely assigned; it is not centralized. This problem should be assigned

to a single person, an officer who receives from the secretary reports on all continuous absences, and who sets the proper persons to follow up each one.

Elimination at early adolescence. Why does this school almost cease to function for pupils over thirteen?

1) *The pupils change; the school does not change* in anything like the same degree. The school is organized as a children's institution; the adolescents are conscious of a definite cleavage from childhood, and the consciousness is keener now than it ever will be again.

2) There is *no definite line of institutional separation* similar to the demarcation between elementary and high school. At fourteen they pass out of one school altogether; that is a very definite experience for them. At the same time they frequently pass out of the Sunday school altogether—and the church has no school separate and distinct and parallel to the high school.

3) A study of the characteristics of early adolescence will reveal the facts that *the church school has not attempted any thorough revision on the basis of those characteristics.* The school takes no special cognizance of the rise of new instincts; it offers no direct guidance or opportunity to the exploratory, adventuring, experimental tendencies; it seldom provides for self-directed group activity, and seldom for social autonomy. It cannot expect to hold youth on a program for childhood.

4) *Many of its people have divorced themselves from all schooling,* not only from the elementary grades, but from any school, and have gone to work. They think of themselves as "all through with school."

That complicates the problem. But the school can with educational advantage make the essential transfer that these people have made, the transfer from schooling as the business of life to work as the business of life; it can make work central and then meet the great life-need of this group by showing that all work forces us back to knowledge.

The statement of the problems has suggested many of the remedies. For all the school: standards constantly maintained of continuous work; provision of interest, of active opportunities that develop and change as life changes; greater dependence on small-group social ties; definite institutional of efforts to maintain membership. For the critical period, definite separation from the elementary grades; definite provision for the immediate personal needs of youth in instruction, social group control, and the centering of interest in life as a matter of work, of active participation in the world.

IV. TESTING WORK

The school cannot know whether it is accomplishing its purposes unless it has some means of discovering what happens with its pupils. It must have means of determining whether that which it plans to do is being done. All plans for testing the work of pupils must constantly refer to the great purposes of the school; the inclusive test is whether pupils are learning the life of a Christian society and acquiring the abilities to make that society effective through the world.

1) Tests of immediate accomplishments. The pupil-program, as designed by the school, or as planned by older pupils, constitutes in itself a part of the Chris-

tian enterprise. It is important to know whether this enterprise is being carried out. The points to be tested are: attendance; punctuality; coöperation in the whole enterprise as manifest in discipline, participation and initiative in class and group work; lessons prepared; lessons shared in class; social activities; share in projects and organized work.

2) *Intellectual tests* belong in this group. Doubtless they have been either neglected or over-emphasized; but they cannot be ignored. Learning is a definite part of the process of social experience; learning has results which are measurable. Examinations should be held; but they should be held in their proper place. They should be frequent and often apparently a part of the regular work. They are not the means of grading pupils; they are not the means by which they earn honors; they are to be regarded mainly as *aids to study,* as means of self-measurement. And they are useful to the school organization as the means of discovering both the efficiencies of teaching, and the relative values of subjects as seen in the manner in which they are vital to the minds of children.

Record cards should show, grade by grade, the immediate accomplishments of each pupil, the attendance, studies completed, standing in tests, work in which he has shared, share in worship.

2) *Tests of Purposes and Abilities.* The school seeks to develop Christian purposes and to lead to certain abilities in life. Can tests be devised to show whether this is being done? Yes, if we know what the purposes and abilities are. Religious education seeks many purposes which are immediate and which are all part of the commanding purpose, to take life in Jesus' terms of the great chance to love and serve, to

see life as our chance to work for a human family of social good-will and joy. So large a concept becomes known to growing lives through many lesser details; these include thoughtfulness of others, consideration of human needs, willingness to think with others, to work with others, to find common ways of working, willingness to give, first things and then ourselves, for the sake of people; growing sense of the human values of all people everywhere, efforts to make ourselves useful, efficient in service. Now all these find expression in definite and typical acts. But all these are intensely personal, and the real meaning of every act depends on so many personal factors—as on the previous kinds of acts, on the social group experience of the individual, on the definiteness with which the occasion reveals consequences—that uniform tests reveal very little. If the same test of thoughtfulness for others is put to any large group, the reactions may indicate in some only the attempt to gain social approval, in others only compliance with familiar customs, in others a difficult re-adjustment of conduct. Only those who live in intimacy with children and young people, and who have the ability to measure conduct, can determine the significance of actions. Parents are the best observers for little children. Teachers should be trained to observe, trained to understand and discriminate, especially to observe the incidental revelations of purposes and abilities. Both should record their observations.[1] It is not too much to urge that on the back of every teacher's card for each pupil should be printed a series of desirable attitudes

[1] The Religious Education Association will send a pamphlet of directions for parents who will observe the religious life of little children.

and abilities, and that the teacher should make a detailed report on these from time to time.

The real tests are in conduct; every worker must be trained to ability to recognize the fruits of Christian purposes. This does not mean spying on boys and girls; it does mean sympathetic understanding of their lives so that we can see how children are living as Christians, and we can judge whether we are succeeding in teaching them that life. This is the great, immediate, dynamic test of religious education.

There are larger tests of which we ought constantly to think, what is all this education doing in ultimate effects on the total society, the community? If it is evil and debasing is there not failure somewhere in our work? A bad community is not only something for a church to reform; it is something which reflects the efficiency of a church.

V. RECORDING THE FACTS

1. *A General Secretary.* Any large school will need the services of one in designing and supervising all secretarial work, in planning, with the Board, all record forms, securing the correlation of all records, and responsible for their safe-keeping.

2. *Secretary of Enrollment.* Securing the facts regarding each new pupil, filling out the pupil's permanent record card (see Chapter X), transferring the new data to this card from year to year, and organizing these cards into the permanent life record of the pupils. One who devotes himself to such work will become a highly valuable officer, one who can furnish a record cross-section of the life of any pupil at any time.

3. *Secretary of Attendance.* Perhaps "Attendance

Officer" is better. Attendance is marked on each class card at the opening of each session; these cards go to the departmental secretary who marks on a typewritten, or mimeographed list, the name of every one absent that day, with the cause or excuse when it is known, and forwards the report of absentees to the Secretary of Attendance. Then he may file those reports, but that is not all he does; he studies each case; is this an inevitable occasional absence, or is it an indication of elimination? If the former he adopts some measure—not always the same—to have some one, not always the same person, in some way get word with the absentee. If it looks like dropping out he makes a card for that case and sets to work, through the teacher and the representative in the block of the city or on the rural road, to bring that pupil back, until he can either mark on the card "Restored," "Removed," or "Dismissed."

4. *Secretary of Activities.* In this title one may recognize the old financial secretary but with enlarged duties. "Giving," by the contributions of children, must be seen, not as payments toward causes alone, but as simple, natural parts of their activities of service toward Christian ends. So that this Secretary will keep a record of: money received from classes; service activities carried on by classes, and whatever work is accomplished by groups. Such a secretary can keep another set of records of *organizations,* showing their meetings, attendance, work being carried forward, and results.

These are the secretaries for all that happens to all children. They will receive the summaries and reports from all organizations, from the Sunday-school departments, from the week-day schools, from all

clubs, bands, societies and organized groups under the Board of Religious Education.

Sources of Information. It is evident that the secretaries do not, except at the point of original enrollment, deal directly with pupils. (1) The first records are made by parents and teachers. (2) These are summarized in the records of secretaries or other officers of departments, week-day schools, and other organizations, and go up from these to the general secretaries above.

Reports. The whole organization of religious education in the church should issue in printed form, for all the parish, complete, detailed reports. This must be much more than a catalogue of officers, more than a statement of enrollment and attendance; it should present all the facts of the work of religious education, as the work of a concern with definite ends. Such reports are likely to be quite lengthy, but not all the details need be given. They should include:

Statement of the plan and policy of the System.
Membership of the Board of Religious Education.
Staff Officers (of system, of schools, of organizations).
Calendar of the Year's Program.
Schedule of all Sessions, of all schools, etc.
Courses of Study.
Forms of Service activities, with accomplishments.
Enrollments by Classes, by Societies.
Attendance, giving percentages to enrollment.
Reports of Heads of Sunday School, Week-day School, Training School, Departmental Principals—which will include reports of all the auxiliary societies, such as Bands, Scouts, Juniors, Young People's Society.
Library Report.
Financial Statement.
Budget for the next year.
Promotion; How the Home Can Help; Needs of the System.

Chapter XXI

THE PROBLEM OF LESSON SELECTION

Sufficient has been said elsewhere by way of warning against regarding the lessons as the end and reason for the school. Lessons we shall always need in some form, although there are many reasons to believe and hope that the present plans of lesson organization will be radically changed. The lessons constitute the curriculum of instruction and study, but the curriculum of religious education includes all that course of social experience which we seek to organize for the development of Christian lives.

The responsibility for planning courses of lessons, or selecting them, rests with the Board of Religious Education. But they are quite incapable of this service without the aid of departmental principals, teachers and supervisors. In no case should any course be designated to a class or a department without the fullest conference with the teachers and other workers.

No uniform method of lesson organization will work. There must be variations because of the variations in those who are to be taught and the variations in the methods and plans of departments. It is sheer laziness, based on ignorance of educational programs, simply to hold a meeting of the Board and decide to adopt this or the other lesson course. In every grade the lessons ought to be the answer to studied needs and purposes. In many grades, beginning, at least, with the Intermediate, lesson courses should be con-

sidered by the class before they are adopted. That does not mean laying before the class all the possible courses and text-books and asking them to make a selection. It does mean conferring with the class as to the whole program of work and study for the future. The class will be likely to make many suggestions, but they will, in time, work out some definite plans; they will not, usually, know what courses or texts will best fit those plans, but they should choose the plans and let the teachers and board discover the lesson programs.

No single unitary course is likely to be the best. There are a number of such courses, but they are almost sure to be uneven in quality. No efficient public school would allow a publisher to determine all its text-books. There is no better reason for uniformity of texts in the Sunday school or church classes than in the public school. The advantages of selection, which outweigh all its difficulties, apply to one as much as to the other.

1) *Both board and workers should be familiar with the different courses now available,* and, to at least a reasonable degree, with the independent or separate text-books and lesson plans now available. In the Library of the Religious Education Association there are over a thousand text-books which have been prepared for Sunday-school classes. However, that does not mean that there is any oppressive over-supply of text-books suitable for religious education. The matter of selection is not so very difficult when we rule out the lesson material that cannot measure up to the requirements for text-books for pupils in other standard institutions.

In the library of the board there should be samples

of all the complete lesson systems. These would include:

The International Graded Series.
The series under syndicate publication, Congregational, Methodist, Reformed Church.
The Keystone Series.
The Westminster Series and other denominational board series.
The International Departmental Series.
The Completely Graded Series, Scribners.
The Constructive Series, University of Chicago Press.
The Beacon Course, American Unitarian Association.
The Lutheran Council Series.
The Christian Nurture Series, Protestant Episcopal Church.
Friends First-Day Lessons, The Central Bureau, Friends, Philadelphia.
Union Graded Series, Synagogue and School Extension, Cincinnati.
Teacher and Taught Series, Friends, London.
The National Society's Graded Course, London, Diocesan.
The Jewish Chautauqua Series.
The Abingdon Series for Week-day Schools.

Besides these fairly complete series of lessons there are a number of others for parts of the schools, especially those designed (1) for young people and adults, as published by The Association Press, and by the Woman's Press, the courses of advanced biblical and social studies for high school and college students, and (2) the many graded courses published both by denominations and independently for the preparation of teachers and workers.

It may seem to be a somewhat expensive undertaking to gather all these books; but it would be worth while if only for the visual presentation of the problem of lessons and of the seriousness with which the mod-

ern world is now coming to take the church school. But, of course, the principal and most valuable use would be with reference to the choice of lessons.

2) *Teachers should be encouraged to work out their own lesson courses* or to make them coöperative enterprises with the class. The greater number of well-equipped, intelligent teachers, together with the more general acceptance of the social-experience program, will make this possible. Such courses will be carried forward under the guidance of the supervisors of lessons and of teaching.

3) *We must be prepared for classes without text-books.* This will seem a startling innovation to some who have not been studying of late. But it is precisely what is being done in schools to-day. If the teacher is guiding a group in social experience—and that is, as it must be, active experience—will not that experience in itself furnish the natural, inevitable and always vital material of the lessons? Such a class centers all its thought about what it is seeking to do, and it turns for help on its enterprises wherever it can find that help. Its members will be found searching libraries, looking through magazines, consulting all kinds of books, and coming, eagerly, with their gleanings to the class. Such a group, planning its own work step by step, soon had its members looking in every direction for material; they pestered their poor parents with all kinds of questions; fathers had to brush up again on certain problems of social living, to help their youngster find sources; they hauled down encyclopædias, and the public librarian wondered whence this unusual interest of young people, aged about fifteen, in subjects so different from their usual fields.

STANDARDS AS TO LESSON SELECTION

I. *General:*

1. That the needs of young persons learning the life of a Christian society must be the first consideration.

2. That the changes in the social experiences of these persons will indicate the developments and gradation of the material.

3. That all courses of study must be conceived as so definitely related to active living as either to lead to social, coöperative action, or to grow out of it.

II. *As to Content of Specific Courses.*

1. Must lie within the possible comprehension of the minds of the students.

2. Must be within the possible fields of interest because definitely related to realities in life.

3. Must express desirable conduct and ideals. For example, compare the lessons, from the Old Testament, on Jael and Sisera with a lesson on David and Jonathan. Yet, under the usual biblical-purpose curriculum Jael's conduct is left on a level with Jonathan's.

4. Must definitely stimulate to desirable conduct, and help to form desirable purposes. We shall look for the purposes of Christian living to be clearly established.

5. Must not endorse or teach that which is contrary to known fact, that which the student will need to revise in later years.

6. Must constantly lead to intellectual and volitional forward effort; not merely descriptive of present stage, but drawing one on.

7. That there shall be progress within any single

period of work, from lesson to lesson, the progress that calls for greater abilities.

III. *As to Form of Lessons.*

1. That the material, as prepared for the student, shall be in a form to command respect, as to typography, binding, illustrations.

2. Material should be attractive in form, instead of the common heavy appearance.

3. Arranged for class purposes, divided for lessons, with references for study.

4. Convenient; some lesson material is so bulky, includes so many sizes and forms of papers that the pupils tend to reject it on grounds of inconvenience.

THE PROBLEM OF TEACHING RELIGION

It is not difficult to imagine some one saying, "This program offers a very fine experience for children and youth; but just where in the plans do you teach religion?"

Everything depends on what is meant by teaching religion. At least three meanings are conceivable: (a) Instruction about religion as it is known in history, in literature and in institutions; (b) instruction about the teachings; the theory, method and aims of the Christian religion; or, (c) so teaching that one is religious, that religion is a way of life. We have the same differences in many other fields; teaching art may mean teaching its history, teaching the mode of a certain school, or teaching so that one is an artist. The first two are highly important; but the essential matter is to understand that the first two are possible only, and have meaning and value only as they flow from the third. The scheme of organization pro-

posed here does not ignore the first two; it only seeks to place all three in proper order. It plans the kind of organization that will make religion, first, an experience, and then will make it such a deep, compelling experience that each one will be continually seeking to understand it better, will be going back into its history and drinking at the waters of its literature.

Religion is taught, first, as a way of social living. It is so taught that its motives make this way possible, so that this way reveals itself as affording more life, as richer than any other, so that this way is found to be the most satisfactory, so that this way reveals, then, values that establish themselves in the scale of human worth; it is taught so that the whole experience reveals the spiritual values of personality. It is so taught, indeed, the experience so teaches that each one finds himself on a plane of living that stretches out infinitely; eternity is set in his heart; human living becomes divine in its reality and its possibilities. In every one is a knowledge of unsearchable riches, of heights and depth and length and breadth that no man has reached; this social life of love with man is such a revelation of the love of God. So taught the great spiritual psychologist and educator of long ago in his emphasis on knowing by doing, on the way to the Father through the brothers, on the way of love that leads to life eternal.

Such an experience cannot stand still. It seeks the fellowship of all like souls. It goes out to all men and back through the ages for them. It finds, on the level of spiritual reality, social life with every great religious spirit. Abraham and Moses, Isaiah and Amos, Paul and John and Jesus come out of the pages of books, cease to be names, and become those who share their

lives with us. Thus, out of such a social experience, there rises in that realm of knowledge which so many set as the formal field, realities that they too often miss altogether. The great wealth of religious literature ceases to be a text-book matter or even an historic interest alone; it becomes a well of living water. Great hearts are not of the past; they become our living present fellowship.

Doctrines are no longer verbal symbols, and no longer forms of logic; when they are approached through living experience they have new meaning; they become ways of thinking about what we already know. The difference is that between reading a geography in school and reviewing it after travel. Fortunately in religion it is possible to have the experience of travel that explains and fills out all those descriptions that the centuries have so painfully sought to write.

The curriculum of directed social experience in a group life guided by religious purposes so teaches religion that it becomes both spirit and life, the power that makes for righteousness, the life in all that builds in our world the city of God for all.

Chapter XXII

A GROUP OF PROBLEMS

I. THE PROBLEM OF LAY AND VOLUNTARY SERVICE

While we have been urging a much larger proportion of paid, trained service, it is evident that this large enterprise of religious education will continue to call for many volunteer workers. That is, in many respects, most fortunate. Much of the work lies within the capacity of any intelligent person; it is work that such a person absolutely requires for his own good, for his religious growth. It is important that children and young people shall have many and frequent contacts with the people of their daily lives, that they shall find themselves working with many others who are serving religious ends. The concept of the church as a working society is possible only so long as there is real, worthy, difficult work to be done.

But such considerations must not leave us contented with the present situation: First, *we need and can have many more persons devoting themselves professionally to religious education in churches* when (1) churches, that is, people, once realize that this work is actually, definitely of more importance, for the happiness and well-being of their children, and for the good of the world, than any other effort in education, more important than public and general education.

2) When churches will coöperate in sharing the services of full-time, employed workers.

3) When the present workers shall have had op-

portunity to demonstrate the value of the services they are rendering; and that means that churches must give them time to demonstrate. Too often churches employ such workers, and then expect the millenium in four weeks. Of course there are misfits, and there are inefficient workers; but, in nearly every case, when one hears of a church that has given up its full time religious-educational worker one finds that either the worker has not had time to develop any real program, or that he has not been given either time or opportunity to apply himself to religious education; he has been tied down to routine pastor-assistant tasks.

4) When churches will stand back of their workers, supporting them heartily, paying them enough to make vitality and professional growth possible.

5) When we understand that any large corps of voluntary workers must have the services of guiding experts, of persons who, by continuous application, can carry forward and make effective all their efforts.

Second, but there will still remain the question of *the recruiting and equipping of the voluntary corps.* What can the educational organization do?

1) Establish, advertise and insist upon the standard of *one person devoted to one task.* We have so few workers because we lay so many pieces of work on the few.

2) Tasks carefully selected. *Workers selected for tasks;* time spent in studying these adaptations.

3) *Opportunities to acquire efficiencies.* Not alone training classes about work that is some day to be done, but plans to aid, guide, instruct while the work is being done. Workers so grouped that a number can come together with common problems and, in a group, receive the counsel of experienced workers. Plans to

provide them with current information on what is being done in other places, through magazines, books, visitations to schools, reports from conferences.

4) *Training in earlier years,* the training of graduated, guided experience. A church of working children and youth will not lack for working men and women.

5) *Recognition of work.* Not that workers crave medals but that, if men and women are to carry work forward regularly that work must have definite recognition in the total system; others must know what they are to do; there must be intelligent understanding of the task of each one by all. The published presentation of the work of the system will show exactly what is the responsibility of each one.

II. PROBLEMS OF FINANCE

1. The responsibility for financing the school rests on the church and not on the school.

2. The responsibility of the church for religious education is not discharged unless, along with other conditions, such provision is made for the training of childhood and youth that the salaries, necessary bills, and all expenses of that training are promptly met without anxiety on the part of workers.

3. The responsibility of the church lies not alone toward a school but toward a system of education, including the school and many other necessary activities.

4. The budget of the church must include full provision for the system of education.

5. The system of education must include a system of accounting, a definite plan and organization for determining the funds that will be needed for each

year's work; appropriating and segregating the funds to different departments and divisions of work; requiring accounting, vouchers, itemized statements and receipts from all disbursing officers; controlling all expenditures through appropriate officers; presenting full, detailed and properly audited accounts, and—on the other side—showing in detail the sources, amounts and totals of all monies received from all sources, with the account of their use or appropriation.

6. Both money spent by the system, as received from the church, and money received by the system, from its members and for its service-work, should form part of its plan of educational training. As in some public schools so here pupils may very well have the experience of handling expenditures, preparing vouchers, and returning accounts in a Christian enterprise.

On the other hand *the giving of money is an important element in Christian training.* No money should be solicited from children as for the expenses of the school; pupils should not pay for their own institution alone. They should be trained to use money-property as a tool of service, to give intelligently to the church, and, through the church, to the school. But such giving must be simply a part of the total service program of the use of money. We are missing one of our best educational opportunities by the formal, indifferent method of "collections in the classes," or by fervid appeals for money based on motives that tend either to form bad habits of giving or to inhibit any Christian habits. A part of the curriculum of the school, one of its specific purposes, should be intelligent, active training in the sharing, that is the coöperative use of all property including money.

Church-school giving must pass from begging pennies to buy her children bread, and from giving in the sense of either supporting causes, such as boards and missions, or in the sense of alms to the beggars, to the clear recognition of money as one means by which we associate our efforts in the accomplishment of Christian purposes.

RAISING FUNDS

1. *Budget:* educational system explicitly included in budget of church; analysis of needed funds, showing their appropriation, prepared annually.

2. *Budget supported by intelligence.* Every member of the church informed on the plans of the educational system, by reports of work going on, detailed statements of plans and needs, an advertised budget.

3. *Segregation of Funds.* The needs of the system met by the segregation of funds in the Treasurer's hands, so that they are not used for other church purposes. Funds paid over to the Treasurer of the Board of Education.

4. *Sources of Income:* Should the system be supported by (a) the general funds of the church, (b) special pledge or contribution plans, (c) money raised in the school, or (d) general overhead funds, as from denominational boards? The first is best, but there can be no serious objection to having persons who find a livelier interest in the educational work than in other departments, making pledges to pay a certain sum, or underwriting particular aspects of the work. Certainly no self-respecting Christian church will throw its own children on the street and make them dependent on their own exertions for their own spiritual support. True, that is what many churches are doing, and pla-

cidly receiving from the earnings of the children for the support of the adults; but it is evident that is because these adults are decrepit, or mentally and spiritually incapable of self-support. As to denominational support; surely that is what the schools are for, to support the boards, to buy their quarterlies and to make possible their wide-spread operations of organizing and promoting schools that support denominational boards! Yet this could not be true in a Christian order, one where service is the reason for being. There are many schools which ought to be carried as enterprises of service at the expense of the general agencies of the churches; there are some schools which ought to be conducted as educational experiment and demonstration centers [1] in which the boards spend in order to test methods and to discover better ways of working. But what is needed is a new interpretation of the general agencies, to see them as the servants, the instruments by which large numbers are able to cooperate in service for children.

5. *Intelligent support.* There will be money enough when there is motive sufficient. The deep need is that men and women shall see the fundamental place of religious education in the Christian program. It is the duty of the Minister and the Board of Education to educate the congregation, to help them understand what is meant by religious education, what is its relation to our present world need, to the purposes of a Christian society, and to the lives of boys and girls.

Our society will give freely when it is convinced that young lives are in need. It does not give for great

[1] The Protestant Episcopal Board of Religious Education does this in a number of places. as also do other boards here and there.

issues because it has not been trained to think in terms of great causal movements and forces. But it can be trained to do so. We may have a long and serious campaign ahead to bring men and women round to take religious education seriously. But that campaign is the only possible way of permanent success. Ultimately the way may be much easier; the children who have been under a system of religious education will understand its work and recognize its needs. But the fact that we are in a temporary emergency must not lead us to adopt short-cut plans or appeals to purses on sensational tricks. If the public mind is not yet converted all we can do is to carry on with the enlarging support of those advance minds that are willing to make this work their special responsibility, and maintain the campaign of changing the public mind.

TREASURY SYSTEM

Educational Treasurer. Receiving all money from church treasurer. Paying bills on vouchers from Departmental Treasurers with O. K. of Superintendent or Director. Making detailed annual report to the church.

Financial Secretary. Aid to Treasurer, keeping all books covering the general system of religious education.

Treasurer of each Department. Receiving all bills from all officers and workers coming under the department; passing bills on to the Director and Superintendent, and, then, to the Educational Treasurer. Receiving and holding for payment all money from classes, etc., in department; keeping separate account for each organized group; making payments on authorization

of the responsible group leader; rendering accounts to each group and making an annual report for the department.

III. THE PROBLEM OF RECREATION EQUIPMENT

It is a relatively easy matter to put all the equipment you can possibly imagine into an architect's blueprints; it is not quite so easy to finance the undertaking, and it is a good deal more difficult and more costly to keep it going in any useful fashion.

Just now there seems to be a rather prevalent assumption that, if you are to have a really up-to-the-minute church plant, it must include a swimming-pool and a gymnasium. But a careful inspection of a large number of new plants and of plans for others leads to the conviction that this assumption is very much like a woman's wearing furs in summer; it is the vogue, though no one knows why. Or, to state it more moderately, few church committees have any reasons that are more forcible than the fact that it is the current custom. Before your committee authorizes a swimming pool or a gymnasium there are a few considerations to be carefully weighed.

It would be worth while, first of all, to find out how such equipment has functioned in similar communities. Take a place very much like your own and spend time to get the facts. It seems as though there were more ghastly ghosts of unused or badly used gymnasiums in churches than there are instances in which they are really rendering worth-while service. Such costly and space-devouring equipment standing idle is a serious indictment of the ability of a church to discharge its stewardship. And this equipment or plant,

when it is allowed to run down, when it is poorly managed or without suitable supervision, may do much more harm than good.

The first question to face is: *Do we need this plant and equipment?* Are there a sufficient number of boys and girls who really need provision for indoor recreation? Are climatic conditions such that this is a real and imperative need? Are the physical conditions of the community such that the need will not be met unless the church meets it? Or are we planning this simply in imitation of some other church, or on the basis of a definitely known need? Does any other agency offer sufficient provision in the community?

Will it be used? When you consider that the gymnasium and swimming pool may mean an investment of many thousands of dollars it is wise to stop to find out how long and how steadily that investment is going to work. Such plants as these cannot be regarded as folks usually regard church steeples, as good advertising, or serving esthetic purposes. This must be judged by working efficiency. We ought to get the same good sense about some parts of our program that we exercise in regard to public education. If there is a Y. M. C. A. and a Y. W. C. A. that you can count on to furnish the facilities your boys and girls need then it is a waste of trust money to duplicate plants. And if you fear that their going to the other institution will win their loyalties from the church then just spend as much energy as would be needed to get that recreational plant in working out a way by which the Association and the church really can coöperate. We have no right to allow pride or prejudice to indulge in wasteful, duplicating equipment. Churches must render account of stewardship.

But there is another and more important question: at least it is more important because it is seldom honestly faced: *Are you ready to maintain such equipment if it is installed?* That takes a lot of money. First, it takes money simply to run the plan physically, to light, heat, clean and furnish with water, towels, supplies. Go into that a little and see what it costs. If your pool and gymnasium are conducted at a level to really do religious service, to be an honor and not a disgrace to the church, it will cost more in physical up-keep than the rest of the church.

Next, it takes money to conduct. Neither a pool nor a gymnasium will conduct itself. To attempt that is to run the most serious risks possible with young life in the church. Boys are a great deal better off when left to themselves on vacant lots than when left to themselves in the church gymnasium. This is not a matter of any unworthy suspicion of boys, but the conditions are healthier, the temptations fewer and the dangers less on the vacant lot than in the church without supervision. Do not start on the recreational plant program unless you are fully prepared to pay for trained, employed supervision. Go out and ask any person experienced in this matter. Get an unprejudiced opinion from a Y. M. C. A. secretary, or from one responsible for this work in high schools. This is fundamental; do not burden the churches with a menace.

In many communities churches are to-day suffering seriously from hasty leaps into this kind of enterprise, suffering from the tomb-like, unused spaces designed for recreation, or from the use of these spaces as promiscuous schools of hoodlumism.

Again, there is a question to be faced, somewhat like

the second one: *Are you prepared for the constant expense of keeping the plant in first-class condition?* It is impossible to build either a gymnasium or a swimming pool that will not need constant work and outlay to keep it in order. And this, again, is one of the tragedies of the physical condition of many religious buildings. The writer has seen plant after plant—church, college and Association—each a matter of just pride when it was finished and opened—clean, efficient, adequate—and in a year with leaky taps, broken plumbing, tiles loose, dirt everywhere; almost every square foot a voice crying aloud, "We believe in dirt, disorder and confusion."

What is the trouble? Simply that no provision of funds was ever contemplated for upkeep and repair. Churches build these plants as the average person buys his first automobile, ignoring the proverb, "It isn't the original cost, it's the upkeep!" But all honest car-owners, in their moments of candor, will tell you that proverb is no joke; it is calm, cold truth. And does any one imagine that a swimming pool of a gymnasium, subject to the racketing of hundreds of healthy boys—or girls—is under less strain than a car? How nice, how sparkling clean everything looks on opening night! But in a few days something gives out or gets loose, and in a few weeks the janitor gets weary of the many details, and in a few months the whole thing is a ghastly wreck. These parts of the equipment cannot be maintained without heavy expense. And the only sane thing to do is to get enough money at the outset to have a fund for repairs and overhead.

Last, by way of warning, *What are you going to do with it when you've got it?* A plant is one thing, and a program is another; but the first without the last is

worse than useless. You can only know what you want when you know what you wish to do. Don't let enterprising dealers foist a lot of gymnasium junk on you simply because the stuff is in the catalogue. Don't fill up a room with ladders and vaulting horses, bars and ropes, when all the boys and girls need is a large playing room, a place for volley-ball, indoor base-ball and basket-ball.

Now, enthusiastic committees, hypnotized by the beautiful pictures sketched by the architect, will by this time be crying, "Turn the Jeremiah out!" But these things are not written for the dampening of your ardor. They are written by one who gets into a gymnasium every day he can during those dreary months of the long winter in the region where he lives. But he has seen, all over this country, the harm wrought by the application of the light-hearted and short-sighted notion that all you have to do is to get the "gym." and the pool, and the boys will do the rest. In some places they will; but it will not be what you want; far from it. In other places they will simply let it alone, let it lie a horrible white elephant on your hands, or even a constant, irritating problem and source of harm.

The gymnasium and the pool are not advertising features, mere spectacular talking points. They should be part of a definite program, one in which good sense guides to efficiency. They should be part of the equipment of an educational program, the means by which we are able to meet certain physical needs and to organize the free energies of boys and girls, so that playing together they may learn how to live religiously together. They may afford unparalleled opportunity of Christian training when undertaken in full Christian purpose and maintained in Christian integrity.

Chapter XXIII

RELIGIOUS EDUCATION AND THE COMMUNITY

The educational system of the church stands in the midst of life and is a part of the community because its people live their lives so largely in the community. The boy or girl whom, at the best, the church may hope to have for from two to four hours each week will spend twenty-five to thirty hours, an average of twenty-seven, in the community schools, and from five to twenty hours in play and amusements. For every hour in the church he is likely to have twenty in the community life outside. All these hours have educational potency; he is likely to find bill-boards much more instructive than text-books, store windows more important than maps, and, certainly, the life of play and work will count as effectively here as in the schools. In fact, since he is the same person, with the same religious possibilities and the same powers of growth all the time, it is evident that what he will be and what he will be able to do is being determined by the total round of his life, that the community is a force for education, good or bad.

Nor is it alone a matter of relative time and influence; this social religious life he has been learning has to be lived in the community. Training through experience in the religious group has significance only as it is able to move out into all life. The community is the wider society in which one must live the religious

life, find ways of good-will and of coöperation, and realize spiritual purposes.

1. *The church must learn to appraise properly the community as a school.* The church school system must see its work as a part of all that is happening all the time with children. When we do that we shall (1) teach and train with reference to a life to be lived in the community, (2) seek to guide the experiences of children through community life, and, (3) endeavor to find in the community every possible ally, and to oppose and repress every force that hinders the purpose of the school of religion.

To understand the situation we must know the facts. They should be ascertained, not alone by a single Survey, but by a plan of constant scrutiny of the community. Here is good work for members of the adult department, to really know just how the community makes for or against healthy, moral, clean, Christian boyhood and girlhood, young manhood and womanhood. They may keep in the school office sets of maps on which will be shown the agencies of good and those of bad influence. They will bring before the Board what they learn as to conditions.

2. *The church should claim the sovereignty of human rights.* No community interest is superior to the moral health of its people. It is of little use teaching the good for an hour on Sunday if we remain indifferent to the forcible teaching of the evil that may go on for hours every night of the week in a certain class of movies, or in the back-alley rendezvous. We have a greater right to protect the young from moral plagues than we have to quarantine against diphtheria or to kill tubercular cattle. It is the business of the church to organize its people to secure conditions of moral

health, to lead them, not only to knowing the ideals of the Kingdom, but in securing conditions in which it is possible to follow those ideals.

3. *In such service the main reliance must be on the same method we find to work in the school itself—through associated experience in service.* Not alone that the church members shall be associated to serve spiritual ends, but that the church shall be able to associate the community. The community consists of men and women; they are not hostile to the good; they can be led to set first things first, to make the whole life count for the highest. But they cannot be led to see the need by any lectures, explanations or similar processes. They, too, have to learn by doing. The way to convert a community is to get it started on forms of ministry to its members. Somehow we must be able to see that the educational responsibility of the church extends to all men and women, that it has to educate the community. And, also, to see that the best way to do this is to get its members committed to enterprises, not so much of reform, as of service. To be concrete, to start parents on work for playgrounds for children never stops there; they discover all that play means; they discover the handicaps on the lives of children, the hindrances in community conditions, and then they are ready for larger enterprises.

4. *The self-centered church cannot educate its community.* Folks shy off from the programs proposed by churches because they fear, often justly, that the church has the main motive of boosting its own organization. Two days before these lines were written a minister was asked to get some of his people working in a community center; he agreed on condition that "the children should be admitted to the center only when they

had attended church." The only kind of community work that will succeed is the work that is carried forward in the utter abandon of Christian love, that is projected *regardless of whether there will be returns or not.*

5. *The church cannot teach the life of a Christian society until it learns to coöperate.* One of the most serious hindrances, not only to immediate work, but to the acceptance of the Christian principle by society is the fact that churches deny that principle when it comes to working with one another or with other agencies. The church cannot hope to go far even with the best organized system of religious education when that is accompanied with a demonstration of self-interest that prevents coöperation. It is evident that there are many things that can be done together, many that never will be done any other way.

6. *The church can begin immediately to teach community spiritual* responsibility by sinking institutional anxieties and aims in definite undertakings of a coöperative character:

The Community Training Institute.

Community, or Coöperative Week-day Schools of Religion.

Community-wide supervision of play, and provision of play-leaders by a common fund from the churches.

Community Summer Schools of Religion.

Community Council for Recreation and Amusement.

Community Festivals, Singing, Pageants.

These are not dreams; these are things now being done,[1] and with great satisfaction both to churches and communities.

[1] As at Malden, Mass.; South Bend, Indiana; Van Wert, Dayton, Ohio; and Appleton, Wisconsin.

7. *Each church system of religious education should find itself definitely related to other similar systems in plans for community coöperation.* The end toward which we should work is to do together all things that it is possible to do together. The community group of churches is the working unit responsible for the whole life of the community. No matter what difficulties may seem to lie in the way we must work toward effective operation of that unit. Men and women who think only selfishly when they get to thinking of the church, those who think only institutionally may find all sorts of arguments in opposition. Those who cherish the vision of a united social life, finding active unity in work for ideal ends, must still push on. Unless we can begin actually to realize the kingdom of God in the community it is idle to talk about it in all the world.

Practical steps to this end would be:

A Community Board of Religious Education, formed by the different organized boards of religious education in churches, each having so many members on that central board, including representatives of agencies that will coöperate.

A Community Chest for Religious Education, the expression of coöperation in the use of property. Of course this may be part of the general community chest; but it has been found that the separate plan works best because the general fund is raised on the appeal of relief and reform, while this is raised for education. The money may be secured directly by the churches and included in their budgets, for this is a legitimate and important phase of home service. The fund would be administered by the Community Board.

Begin work at some definite point, such as the week-day-school, or the training institute, or the play life of children.

8. A program of religious training for all children and all community life requires the *coöperation of every possible agency.* The Board of Religious Education in each church needs the aid of the public school, library, Y. M. C. A., Y. W. C. A., and whatever seeks in any way to serve the lives of the young.

9. *Coöperation must include children.* Programs must be designed not only for what we may do to children; but for what we all, including children, may do together. At this point many programs are weak; we can do so little for children because we try to do so much for them and so little with them. We adults have fixed ideas of what we want done with children and we proceed to impose our programs on them. They surprise us by resistance or indifference. The new society that we seek to form can only be formed through the wills of all its members. The educational principles we have been following in the school must be followed in this larger school of the community. When coöperation includes children then religious training becomes effective, not only in the religious agencies, but in all that goes on as part of the enterprise to make a better community.

COMMUNITY DIRECTOR

Apparently the most practical step in the direction of sharing trained, employed workers would be in appointing a single director of the community of several churches.

Community Director: The community director's field would be the entire youth life of the village or city. His function would be that of organizing an inclusive coördinated plan of religious training for all the youth of the community. This training would include all instruction, activities, recreation and social life. It would have a comprehensive time-schedule so that the activities, and all the program of young people would be balanced through the week and not piled up in a few hours as at present. It would be related to the present schedules and work of public schools, libraries, etc. It would coördinate the work of the different churches, Christian Associations, etc., so that duplications of effort would be eliminated, competition avoided, real coöperation secured. It would provide that all the churches should work as though they were one in all things which were identical, as, for instance, in Teacher Training. I think it could apply the same principle to many forms of church work, to Sunday school teaching for example, and certainly to week-day instruction. This director would organize plans for all the children of the community to receive week-day instruction, he could unite the churches to provide a recreational program that would wipe out commercialized amusements.

Such a director would need back of him churches that believed in religion more than in ecclesiasticism, pastors who were willing to sacrifice reputation that comes from competitive success in order to secure the results that come from coöperation. He would need back of him a strong representative committee thoroughly in sympathy with modern educational community work. He would need men and women willing to dig into their pockets and to stay back of the

proposition regardless of the appearance of discouragement.

ORGANIZING FOR THE COMMUNITY PROGRAM

What are the relationships of the church system to the community system? A partnership effected through the different church boards—or corresponding bodies—of religious training. The boards become the major part of the community council. Each board elects two or three members to the Council. Employed directors are also members.

Certain special forms of work would clear through the community organization, that of the Supervisor of Music, the Supervisor of Pageantry and Dramatics, that of registry of all children with reference to religious instruction, the survey, week-day classes, training of workers; so that, instead of being organized for a single church these would be organized for all, or rather for all the people.

The precise forms of organization will depend on the local situation. In some cases a special board for religious education is a part of the work of the federation of churches; in others the board is an entirely independent affair. The highways have yet to be marked; in some particulars the trails have yet to be blazed. But the question is not whether these things have been done; we face the situation where they have to be done or failure ensue. Of course there are, as always in this imperfect world, lions in the way. But we have been describing those lions long enough; it is time to defy them, to move forward doing that which the Christian purpose compels us to do, furnish to all growing lives the experience of an enlarging, common,

united society coöperating in good-will for man's highest ends. We have to carry forward the curriculum of experience in the church, the experience of learning to live together in service, into the whole of life, into our immediate neighboring, and "into all the world."

Appendix A

READINGS ON THE SOCIAL THEORY OF EDUCATION

(Chapters I-IV)

John Dewey, Democracy and Education.
J. & E. Dewey, Schools of To-morrow.
Irving King, Education for Social Efficiency.
C. A. Ellwood, Sociology and Modern Problems.
W. R. Smith, An Introduction to Educational Sociology.
E. Thorndike, Education Psychology, Part I

specific application to religious training

George A. Coe, A Social Theory of Religious Education.
Hugh Hartshorne, Childhood and Character.
Henry F. Cope, Education for Democracy.
C. A. Ellwood, The Reconstruction of Religion.
W. I. Lawrance, The Social Emphasis in Religious Education.

articles

George A. Coe, The Functions of Children in a Community, in Religious Education, February, 1918, Vol. XIII, No. 1.
George A. Coe, The Nature of Discipline for Democracy, in Religious Education, June, 1919, Vol. XIV, No. 5.
George A. Coe, Theories of the Curriculum, Religious Education, April, 1922, Vol. XVII, No. 2.
Hugh Hartshorne, Training in the Christian Life, Religious Education, April, 1920, Vol. XV, No. 2.

Appendix B

COÖRDINATION OF AGENCIES IN THE LOCAL CHURCH

Pamphlet: Coördination of Agencies, *Ira M. Price,* American Baptist Publication Society.

Article: Educational Unity in Church, *O. C. Helming,* in Religious Education, Vol. IV, June, 1909, page 186 (R.E.A.); Coördination of Agencies, *W. C. Bitting,* in Aims of Religious Education, page 96 (Religious Education Association); Coördination with Young People, *L. J. Lobingier,* in Religious Education, Vol. XV, June, 1920, page 155; Coördination with Young People, *H. W. Blashfield,* in Religious Education, Vol. XV, April, 1920, page 95.

The School in the Modern Church, *Henry F. Cope,* Chs. IV, VIII, XII (Doran).

Educational Task of the Local Church, *W. C. Bower,* Ch. III (Front Rank Press).

The Church School, *W. S. Athearn,* Chs. I, II (Pilgrim Press).

Appendix C

SOURCES OF SUPPLIES AND EQUIPMENT

(Chapters X-XVII)

1. *School-room Equipment*
   - American Seating Co., 8 E. Jackson Blvd., Chicago.
   - General Seating & Supply Co., 28 E. 22nd St., New York.
   - Theodor Kuntz Co., Cleveland, Ohio.
   - Northwestern School Supply Co., Minneapolis.
   - Scientific Seating, 366 Fifth Ave., New York.
2. *Maps, Charts*
   - School Supply Co., Chicago (Relief Maps).
   - Denoyer-Gepert Co., 5235 Ravenswood Ave., Chicago.
   - The Kent-Madsen Maps, obtainable through denominational house.
   - Kenny Bros. & Wolkins, 224 Congress St., Boston.
3. *Manual Work Material*
   - W. H. Dietz Co., 20 E. Randolph St., Chicago.
   - Louis S. Drake, 32 Everett St., Allston, Boston.
   - Thomas Charles Co., 2249 Calumet Ave., Chicago.
4. *Pictures*
   - The Prang Co., 1922 Calumet Ave., Chicago.
   - Perry Pictures Co., Malden, Mass.
   - The University Prints, Newton, Mass.
   - The Beard Art Galleries, Minneapolis.
   - W. A. Wilde., Boston.
   - The Geographic Magazine, Washington.
   - Brown Picture Co., Beverly, Mass.
5. *Reference Library, Books, etc.*
   - The Religious Education Association, Chicago.
6. *Records*
   - The Entzminger Record System, H. G. Pugh & Co., Little Rock. The nearest approach to suitable record cards ready made. Pilgrim Press, 14 Beacon St., Boston, has some pupil cards fairly complete.

7. *Visual Instruction*

Stereoscopes & Pictures, Underwood & Underwood, 417 Fifth Ave., New York.

Keystone View Co., Meadville, Pa.

Stereopticons, Spencer Lens Co., Buffalo.

Bosch & Lomb Co., Rochester.

McIntosh Co., 30 E. Randolph St., Chicago.

Motion Pictures (always send for catalogues).

Projectors and Equipment—Standard Width Film.

Permanent Machines (heavy, long projection, carbons, high power).

"Powers." Various types, motor and hand-driven Nicholas Power Co., 90 Gold St., New York City —agencies.

"Simplex." Various types, motor and hand-driven. Precision Machine Co., 317 E. 34th St., New York York City—agencies.

"Motiograph." Various types, motor and hand-driven. Enterprise Official Mfg. Co., 564 W. Randolph St., Chicago, Ill.

"Graphoscope." Various types, motor and hand-driven. Graphoscope, 50 E. 42nd St., New York City.

"Devry." The Devry Corporation, 1240 Mariana St., Chicago, Ill.

Producers and Distributors of Selected Pictures

Markings: Dramatic and Comic, "D"; Instructional, "I"; Educational, "E"; Religious and Ethical, "R"; Topical, "T"; Rented through Commercial Exchanges, "C."

I.E.R. Atlas Educational Film Co., 63 E. Adams St., Chicago, for Chicago Territory.

I.E.T.-C. Educational Film Corp. of America, 729 Seventh Ave., New York City.

I.E.R.T.-C. Bray Studios, 23 E. 26th St., New York City.

D.I.E.T.R.-C. Famous Players—Lasky Corp. (Paramount), 485 Fifth Ave., New York City.

D.R.-C. First National Exhibitors' Circuit, 8 W. 46th St., New York City.

R.-C. Historical Film Corp. of America, Burbank, Cal.

R.D.I.-C. International Church Film Corp., Flatiron Bldg., New York City.

D.R.-C. Metro Pictures Corp., 1472 Broadway, New York City.

D.I.E.R.-C. Community Motion Picture Bureau, 46 W. 24th St., New York City.

T.I.E.R.-C. Prizma, Inc. (Color Pictures), 71 W. 23rd St., New York City.

D.I.E.R.-C. Robertson-Cole (Film Division), 1600 Broadway, New York City.

D.R.-C. Selected Pictures Corp., 729 Seventh Ave., New York City.

D.R.-C. Triangle Distributing Co., 1457 Broadway, New York City.

D.I.E.R.T.-C. Universal Film Manufacturing Co., 1600 Broadway, New York City.

INDEX

Activities leadership, 88
Administration of pupil factors, 205-217
Adult Department, 176
Adult Service activities, 180
Adults, work for, 177
Advisory Council, 171
Association of Directors, 65

"Beginners" organization, 138
Bible the, in religious education, 76
Board of Religious Education, 44
Boys' Department?, a, 167
Budget of school, 228
Building and equipment, 53
Business manager of school, 57

Children,
  needs of, 72
  relation of, to church, 40
  social needs of, 32
Christian program, a, 26
Church,
  educational work of the, 13
  organizing the, 30-42
  social-education purpose, 15
  special responsibility of, 21
  survey of, 48
Class officers, 187
Class organization, 184
Class rooms, flexible, 166
Class, the, as a social group, 118
Classes, social groups as, 124
Clubs and societies as classes, 124
Community, the, and religious education, 238
Community Director, 243
Community Training Institute, 108, 241
Community week-day school of religion, 84
Coördination,
  of agencies in the churches, 248
  of Societies, 96
  of Young People's Society with school, 173
  securing, 94
Correlation,
  of class work, 125
  of societies in the Intermediate Department, 161
  of societies in the Junior department, 155
  of Young People's Society with school, 175
Council, the educational, 102
"Cradle Roll," the Home Department, 129
Curriculum, meaning of, 112

Daily Vacation Bible School, 84
Democratic organization, 198
Departmental councils, 197
Departmental unity, 126
Departments, 128
Departments, as coördinating units, 95

Director of Religious Education, 63
Director, selecting a, 67
Dramatics and pageantry, supervision of, 92

Education,
  minister of, 64
  readings on the social theory of, 247
Elimination, the problem of, 209
Enrollment cards, 133
Equipment,
  for Intermediate Department, 161
  for Junior Department, 153
  for Kindergarten, 139
  for Primary work, 146
  for Senior Department, 166
  recreational, 233
  sources of, 249

Family, observing religion in children, 134
Finance, problem of, 228
Financial support, 37

Gradation, 119
Graded lessons, 121

Home, a Church Committee on Religion in the, 132
Home Department ("Cradle Roll"), 129

Income, sources of, 230
Intellectual tests, 213
Intermediate Department organization, 159

Junior Department organization, 152-158
Junior Endeavor, League, etc., relation to, 157

Kindergarten, 138
Knowledge, function of, 73

Lay service, problem of, 226
Leadership, organizing, 43-58
Leadership, social, 59-70
Lessons, new possibilities, 220
Lesson selection, 113, 218
  standards as to, 222

Materials of teaching, the, 112
Measurements of pupil work, 213
Minister of Education, 64
Mission Bands, relation to, 157
Money, training in use of, 229

Organization affecting the whole church, 35
Organization, educational purpose of, 185
Organization scheme, 101
Organizing for the Community Program, 245
Organizing leadership, 43-58
Organizing the class groups, 184-194

Parents' classes and conferences, 178
Pastor's work, 61
Physical plant, 52
Play supervision, 91
Primary organization, 145-151
Professional standing of directors, 66
Progress, recent, 23
Projects for classes, 189
Pupil social control, purpose of, 203
Pupils, study of, 206

Readings on the social theory of education, 247
Records, 215
Records for Kindergarten, 143
Recreation equipment, problem of, 233
Religion, how taught, 223
Religious education, and the community, 238

Salaries for teachers, 99
Secretaries, 215
Senior Department organization, 163
School Council, the, 195
Schooling, organization for, 73
Scouts, in school, 156
Social aim of the Church, 16-17
Social experience for children, 116
Social experience, organizing, 72-102
Social experience principle, 32
Staff Organization, 102
Sunday School, the, 78
Superintendent of week-day schools, 80
Superintendent, work of the, 78
Supervision,
of Home Department, 131
of study, 90
of teaching, 91
of work and play, 91
purpose and method, 109
Supervisor of week-day schools, 81
Supplies, sources of, 249
Survey of field, 47
Survey of the Church, 48

Training Institute for the community, 241
Training Institutes, 86
Training teachers, 108
Teachers,
professional standards, 105
selecting, 98
standards for, 103
training, 108
Teaching, relation to organization, 120
Teaching religion, problem of, 223
Treasury system, 232
Testing work, 212

Voluntary service, problem, of, 226

Week-day pupil coöperation, 201
Week-day school superintendent, 80
Week-day school teachers, 99
World challenge of religious education, 27
Worship room, use of, 148
Worship, supervision of, 92

Young People's Department, 170
Young People's Society in the school, 171

DATE DUE

,006

BV 1520 .C673 1923

Cope, Henry Frederick, 1870-

Organizing the church school

United Theological Seminary Library
MAIN BV1520.C673 1923
Cope, Henry F Organizing the church scho
3 0645 0003 9796 4